IN VAIN WITHOUT GOD.

24 DEC 1957
MADRAS

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Voorhees College
Vellore

VOL. XIX APRIL 1955 No. 1

Voorhees College

Vellore

24 DEC 1957

IN VAIN WITHOUT GOD.

With the Principal's Compliments

24 DEC 1957

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EDITORIAL.

Perhaps we have come to the parting of the ways in several respects. Voorhees had been slowly but surely keeping pace with sister institutions in the University area, contributing its own share towards shaping the destiny of hundreds of young men and women entrusted to her care. People had been toiling hard year after year making improvements in the college, not merely in the matter of quality but also in raising its status. At times we became desperate on seeing the static condition of an old institution like this. Very often, it was almost a case of hoping against hope. But the ways of Providence are wonderful. The unexpected always happens. It is nice to see people busy all around. We have been harping on the point that the present Principal has been straining every nerve in his efforts to upgrade Voorhees. His dreams and our dreams are now realities. Buildings are rising around us. The whole topography of the College compound is assuming rapid changes. The good old Cobb Hall with its beautiful gabled roofing will be seen elsewhere. So old students, former members of Staff and former Principals will find the place an entirely new thing. Well, these changes are for something definitely better. We could now boast of a fine hostel building where scores of students can be easily accommodated with better facilities. The building itself has quite an imposing exterior. We remember the various batches of students who lived there and the wardens who helped the College in looking after the students at the hostel. Surely the first batch of students and the generations of students in the year to come will have to be grateful to the management. New buildings mean new life to the College. The citizens of Vellore ought to feel thankful to the missionary body responsible for upgrading the institution. Our hearts are really full with praise and thanksgiving, for the Lord has given us this great gift so much longed for. And to the Reformed Church in America we owe a very deep sense of gratitude, especially to the members of the deputation who visited us during the centennial of the Arcot Mission.

Looking ahead.

Looking ahead, we dare say that this monumental work will play its part worthy of its noble cause. The re-orientation of the whole educational system in South India has been on the anvil for a considerable time and it will be too pre-mature to predict anything right now. But the Pre-university Course ought to enable the parents and the students alike to plan things in a much better manner. And the Degree

Course is sure to be a great asset to the student as well as to the State, for the student will be in a better position to equip himself for the task ahead of him and the State cannot complain about the quality of the University graduates. But the only thing is that examinations should not give a false conception of a student's abilities. Something must be done to modify the present system of examinations.

Medium of Instruction.

There seems to be a lot of controversy over this issue. At times some of us are off the mental orbit when we fail to view at a thing without prejudice or hatred. It is highly doubtful how far we would be successful in promoting the mother tongue or the regional language by decrying a foreign language like English which has struck its roots deep enough in the Indian soil. Shall we pluck it out in our patriotic enthusiasm? If will be something like a gardener cutting down a good species of a fruitbearing tree, simply because he wants to nurture his native plant. Let English thrive side by side. We shall institute several scholarships or medals or prizes to promote the great regional languages of our motherland. We shall organise more of elocution and essay competitions and even make the syllabus in the mother tongue stiffer still without increasing the number of periods but let us permit English to serve its purpose in opening a wider vista to the younger generation in the fields of science, art, literature, medicine and engineering. In any case, let veteran educationists have their voice heard. Let us always keep the youth of India in view and do whichever is most likely to benefit them, instead of pushing through our own fads which may be seemingly attractive.

New Members of staff and old friends.

It is highly encouraging to see that many of the teaching Staff of this College are Old students and to that extent the bond of friendship is closer. This year Mr. Simon David Athisayanathan, B.A. (Hons.), one of our former students, has joined us as Lecturer in Tamil, having done his Honours at Pachiappa's. We hope he would do his best for his Alma Mater. Miss V. Samuel, B.A., another old student of our College, has joined the Dept. of English, having done her B.A. at Salem College. Other friends form a band of young men, fresh from the College and we count on their energy, enthusiasm, and enterprise.

One of our good old friends, Rev. John Sathyanathan, M.A., is now in the States doing higher studies in Theology. We remember his good work at the College and the hostel and pray for his successful

completion of the Course undertaken by him and safe return to rejoin our Staff.

Another good old friend, Dr. J. H. Piet, Ph. D., our Vice-Principal and his good wife Mrs. W. Piet B.A., are leaving us on furlough. We can never forget their happy association with us. Dr. Piet as Director of Religious Instruction has rendered meritorious service among the youth of this College. Students will long remember his ennobling work among them. We have been greatly impressed by the dignity with which both Dr. & Mrs. Piet moved among the Staff and students alike. We wish them and their children John and David a bon Voyage, a happy sojourn in their land and a safe return to our land.

We are presenting the Current Number with its usual features

Our Mag.

A few articles from old students would have been more welcome. We want our old students to keep in touch with us at least through the Magazine. And we want Vellore public in general and our donors in particular to evince continued interest in the well-being of Voorhees.

—o—

WEDDING BELLS!

It is with very great pleasure that we congratulate our former Colleagues, Miss. Lydia Chellam, B.SC. (Hons.), married to Mr. G. J. Manoharan, B.A. (Hons.), of the A. G's Office Bangalore,

and

Miss. Rachel Rukmini, B.SC., married to Mr. Prabakaran, B.E., Junior Engineer, Sathanur Project, T. V. Malai.

The Brides are the daughters of the Principal.

The Wedding was solemnised at the Ex. S.I.U. Church, C.S.I., Vellore, and was largely attended.

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COLLEGE DIARY

'54—'55.

June, '54	14th	...	College re-opens—Talk at the assembly—Mr. B. G. Swamidoss.
	21st	...	Mr. M. J. Sudarsanam, M.A., gives a talk at the assembly.
	28th	...	Dr. Blaise Levai, M.A., D.Ed., gives a talk at the assembly.
July	5th	...	A meeting of the Department of English to discuss plans for the year.
	7th	...	Election of Secretaries of various Associations.
	,,	...	Meeting of the Christian Members of the Staff. —Dr. J. H. Piet, Ph.D., presides.
	15th	...	Farewell to Rev. John Sathyanathan, M.A.
	28th	...	The Inaugural Address of College Associations by Prof. Seetharaman, B.A., (Hons.) of the Islamiah College, Vaniyambadi.
	,,	...	Welcome for Juniors at the Hostel No. 1.
August	3rd	...	Social Evening at the New Hostel—The Principal presides.
	,,	...	The Inaugural address of the Tamil Association. Mr. Raja Pillai speaks.
	11th	...	The Natural Science Association meets. Dr. Devalois speaks.
	,,	...	Tamil Association Debate.
	,,	...	History Association meeting. Mr. V. C. Rajagopalachari, M.A., B.L., speaks.
	,,	...	Chapel Service. Dr. Kuist, preaches.
	16th	...	Rev. Ben Wati from Assam speaks at the general assembly.

September	5th	...	Dr. Foster, D.D., of the Glasgow Universit preaches at the S.C.M. Combined Service.
	18th	...	The Independence Day Competition in Debate.
	25th	...	The Mathematics Association meets —Mr. S. D. Collison, M.A., presides.
October	20th	..	The Tamil Association Debate.
	22nd	...	The Philosophy Association meets. Dr. Roy Ebinezar. M.B., & B.S., Chief Medical Officer, the Eye Hospital, Vellore, speaks on "Positive thinking" Mr. S. Jegaraj, B.A., (Hons.) presides.
	27th	...	The University Extension lecture on 'space travel' by Dr. Thangaraj, Ph. D, Bursar, The Madras Christian College. Mr. S. Jesuratnam, B.A., B.Sc., Principal, Voorhees College and Convenor, the University Extension Board, Vellore-Vaniyambadi Division presides.
	„	...	The U. N. O. Day celebrations. Mr. Seethapathi, B.A., B.L., Chairman, Vellore Municipal Council, presides and Dr. Inbanathan of the Vellore Medical College, speaks on the U. N. O.
November	3rd	...	Staff Fellowship meeting.
	5th	...	The University extention Lecture in Tamil by Vidwan Vidyalingam. Mr. C. Yogasundaram, M.A., L.T., presides.
	10th	..	English Association meeting—Dr. Levai's in lecture with slides on life at Michigan University.
	14th	...	Chapel Service—Mr. J. J. De Valois preaches.
	24th	...	The Natural Science Association meeting—Dr. Desmond speaks on E.N T. Mr. Hastings B Sc. (Hons.), presides.
	„	...	The Science Association meeting—Mr. N. S. Krishnaswamy, M.A., speaks on 'Alchemy'. Mr. S. Jegaraj, presides.
	30th	...	Dr. D. D. Dasan, M.A., Ph. D., of the Bible Society, Bangalore, speaks at the morning assembly.

December	1st	...	Social Evening. The Principal presides.
	2nd	...	History Association meeting. Mr. S. Jegaraj presides and Mr. N. A. Jacob, M.A. speaks on "Democracy in Indian Constitutions."
	11th	...	Christmas programme for students—"Eager Heart" presented by the Staff and students.
	12th	...	Christmas Carol service—Rev. A. O. Shaw, M.A., delivers the Christmas Message. "Eager Heart" presented for the public.
	18th	...	Christmas Cheer for Kasba people. Mr. Savarirayan gives the message.
	,,	...	The Philosophy Association meeting. Mr. S. Jagaraj speeks on "Faith and Reason"
	22nd	...	The History Association leaves on an excursion to Madras and Avadi.
	24th	...	The S. C. M. Delegates leave for Kandy to attend the Treinnial Conference at Kandy.
	,,	...	College Day—Dr. J. H. Piet delivers the College Day Address and Mrs. Piet distributes prizes. The Principal presides.
	26th	...	The Republic Day Celebrations—Dr. Kutum,, biah Principal, C. M. College, Vellore unfurls the National Flag and delivers the message—Mr. M. J. Sudarsanam, M.A., and S. D. Athisayanathan, B.A., (Hons.) deliver the Republic Day Addresses in English and Tamil respectively. The Principal presides.
	,,	...	The College Magazine Board meets.
	27th	...	"Valluvar Day"—Thirukkural V. Munuswamy B.A., B.L., (M.P.,) speaks. The Principal presides.
January '55	6th	...	Mr. N. A. Jacob passes away at Alwaye.
	11th	...	Condolence meeting for Mr. Jacob by the History Assn. Mr. M. J. S. presides.
February	2nd	...	The S. C. M. Echo meeting.

18th ... The Valedictory address of the Hist. Assn.—Prof. E. N. Subramanim, M.A., B.L., of the Theosophical College, Madanapalli, addresses. The Principal presides.

21st ... The Staff Fellowship Club Tennis Tournament begins.

24th ... Farewell to Dr. & Mrs. Piet by the students—The Principal presides.

26th ... Annual sports.

28th ... Farwell Service for Seniors—Mr. B.G. Swamidoss delivers the address.

March 4th ... The Vellore Rotary Club Debate—Our students take part and the following win prizes—
S. Manoharan I prize in English
Vilvanathan—I prize in Tamil &
II prize in English.

Do. farewell to Dr. & Mrs. Piet by the Staff Fellowship.

10th ... Tennis Finals and farewell function to the Piets by the Fellowship Club. The Principal presides. Mrs. Piet distributes prizes to winners.

———o———

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Dr. & Mrs. Piet on the eve of their furlough.

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FROM HERE TO THERE

(The College Day Address delivered by Dr. J. H. Piet, Ph. D.,)

A little girl returned home from school and asked her mother, "Maamie, what does vice mean ?"

Her mother replied, "It means something bad. The police have a Vice Squad, for instance, which seeks out that which is wrong. But why do you ask ?"

"Well, you see, Maamie, they've just made me Vice President of my class, and I wanted to know."

I trust that our associations with Voorhees College as Vice Principal these past fourteen years have not come under the definition of the mother ! As far as Mrs. Piet and I are concerned, our relationships have been of the highest, and we have benefited by them and appreciated them because of the benefits.

As individuals who have been connected with this institution ever since the time most of the students were still crawling upon the floor as small children, perhaps a few reflections may not be out of place.

Some time ago, the following definition of a college education appeared in The Saturday Evening Post : A college education is a four-year-period during which the education of the person involved temporarily ceases.

Perhaps that is why so many apply for seats in colleges ! The desire to withdraw from the world is strong, and college life is a much happier way to do it than some others.

If the description in the Post is not true, then what should one expect from his college career ?

First of all, two or four years in college should teach a person to proceed from the formed to the formless. By that I mean that through the formed curriculum of the University—and there is very little one can do to change that while he is in school—he should be led of his own accord to explore the formless mass of possibilities which still await him in this unexplored world.

"This means that through the courses studied, the habits of study should be engrained. If a person does not learn this in college, chances are he never will.

One must never assume that he carries the stamp of the cultured man simply because he has mastered the curriculum. He has been educated only when these tools are used and adapted to help him conquer the world of the intellect outside of and beyond the assigned body of knowledge.

The second thing college should teach a person is the path from law to grace. Rules are not made to hamper but to help.

Discipline is not an end in itself but a means to an end.

On certain farms, there is a single wire six inches from the ground which alone prevents the animals corraled there from going further. The wire is electrified, and when the straying beast comes too near, he gets a shock. These shocks teach him how far he may stray and how far he may not.

Some farmers have gone to the extent of removing the wire to see what will happen. That which happens is that the well-trained animal has learned the bounds of his freedom and wire or not, does not pass beyond the danger point.

Such is the purpose of discipline.

The third thing college should teach is that through the essentially selfish one must become unselfish.

The higher one goes in the educational world, the more one is convinced that the university system is essentially selfish. The first class person can only be such by comparison. It would be strange indeed if everyone received a first class. Most universities would soon change their standards of marking.

Perhaps a hundred per cent first classes are possible in the scientific fields and that of mathematics, but in English, History, Logic, and the Languages, the subjective certainly enters.

However, in spite of the fact that one does not get a first class and that every person competes without everyone else for the prize, one must learn to love and respect those who are more intelligent. After all, education is for the good of all—or at least, that is the way the results of education should manifest themselves, and so, the lower should rejoice with the higher and the higher sympathize with the lower; for we are bound one to each by the cords of society.

The fourth and last thing one should learn is to proceed from the unknown to the known.

Report of the Associations —Venkatesulu.

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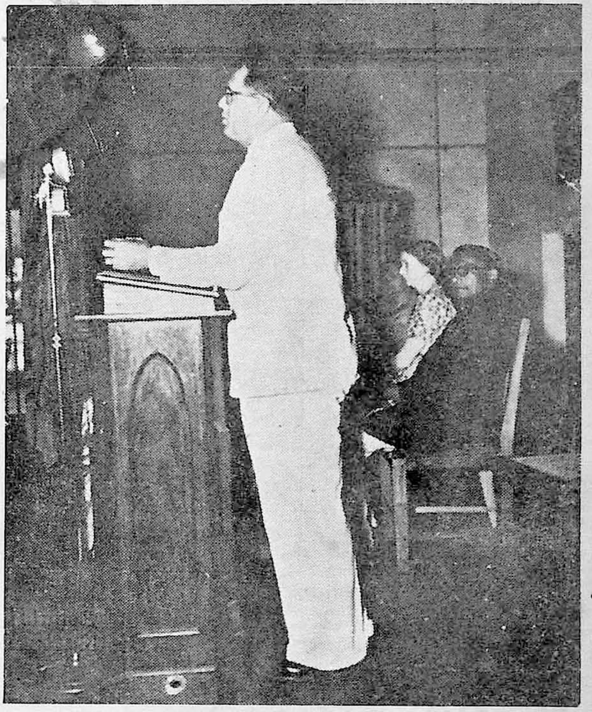
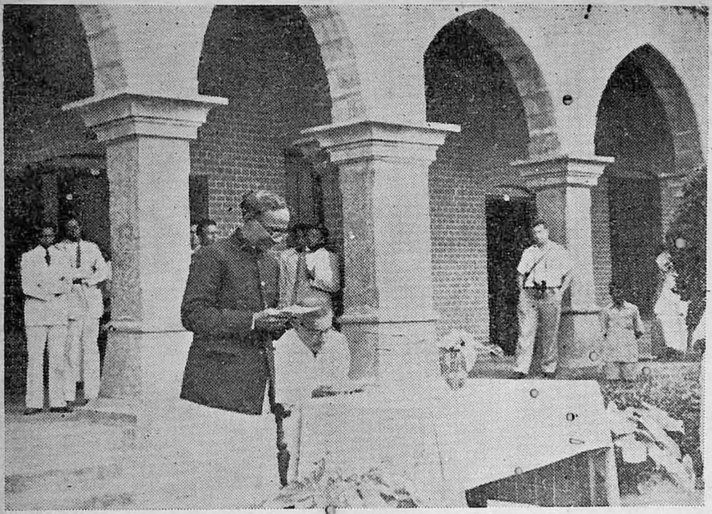


College Day Address—Dr. Piet.

Annual Report—Principal.



Principal welcoming the Chief Guest & visitors.

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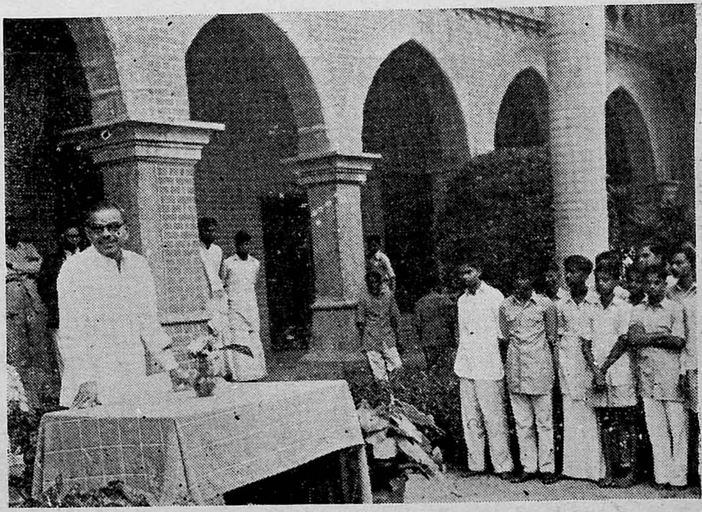
Republic Day Celebration.
Dr. Kuttumbiah unfurling the flag.



Dr. Kuttumbiah addressing students on the meaning of Independence.

Students who enter college know few others upon their arrival. When the college days are over, fast friendships have been made; and friendships which are far stronger than those made on other levels of life.

College people by enlarging testify that friendships made in high school and on the lower levels pass away. Friendships made on the college level last.

Covet your college associations. Seek to broaden them. They are friendships that will last.

The greatest Friends of all is likewise a part of the college curriculum. That is particularly true of a Christian college. Christians do not believe in education for it own sake particularly, because there are many bad men who are doubly bad because of their educational prowess. Education does not postulate the fact that goodness is a necessary by-product. Far from it.

A small child was playing on the beach. He spent the greater part of the day building castles of sand, roads of sand, houses, and cities. The child did not notice that the tide was rising and paid not heed to the crashing waves behind him.

All at once, a large wave engulfed the lad. His houses, cities, castles-his whole day's work—disappeared in a moment of time.

The lad's brother sat on the beach reading. He noticed the peril, rushed to the water's edge, and led his younger brother to safety.

That, after all, is the supreme lesson of college life—because it is the lesson of life itself. When the time comes for our dreams, ideals, and the work of our hands to pass away, will our Big Brother come to us in the time of peril, take us by the hand to lead us to the safety of Himself?

If so, our college education is worth while.

—o—

REV. RALPH G. KORTELING.

Field Director, AVA of NCC. India.

Punganur,
Chittoor District,
South India.

December 16, 1954.

Mr. B. G. Swamidoss, M.A.
Voorhees College,
Vellore.

Dear Mr. Swamidoss,

Let me congratulate you and your cast who put on the Christian Play " Eager Heart ". The whole performance showed that a great deal of thought, time and effort had gone into the stage production. I am glad that in some ways the First School of Christian Drama is bearing fruit.

A Very happy Christmas to you all.

Sincerely yours,

Ralph G. Korteling.

Field Director,
A. V. A. of N. C. C. South India.

rgk/bj.

(By Courtesy of Rev. R. G. Korteling)

24 DEC 1957

FAREWELL ADDRESS TO THE SENIORS

By

B. G. SWAMIDOSS.

—o—

Mr. Chairman, the Outgoing Students, Ladies & Gentlemen,

In the drama of life, perhaps this is one of the final scenes in your associations with us, the members of the Faculty of this College. I deem it a solemn occasion when you, as our students for a couple of years, should at least now begin to think as to what this College meant for you and what your assests and liabilities are, physically, mentally morally and spiritually. Have you achieved anything at all or have you wasted two of the best years in your life ?

And now whither are you bound in life's long Voyage ? " Civilization is a limitless multiplication of unnecessary necessaries," so, said Mark Twain. There seems to be much truth in that statement. In the vortex of life's problems are you going to be like a mere straw thrown into the torrential flow of a great river ?

Brutus in Julius Caesar says,

" There is a tide in the affairs of man,
Which taken at the flood leads on to fortune.
Omitted, all the Voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat.
And we must take the current when it serves or lose our ventures."

You see here the importance of making use of opportunities in life.

A College should be the home of high ideals and College students should cultivate a passion for excellence. You should have found Voorhees up to the standard of the definition of a College. But have you cultivated a passion for excellence? Take a craftsman working with a piece of marble or ivory. His aim is always to reach perfection and nothing gives him greater joy than improving his art day by day. You must likewise develop the art of studentship.

To man time is given like a piece of land, as it were, entrusted to him for a fruitful tilling a space in which to strive incessantly, achieve self-realization, move onward and upward in all good things of life.

Now, what are the good things of life? I wish to dwell for a moment on the positive thinking and positive living which is the theme of my address to you.

Most of you have been working in the various laboratories. I would now ask you to begin working in the "Laboratory of your private life". By lighting successive small candles of will power, we at last generate a beam that illuminates our entire life. The wondrous human organism is a trinity of functions—physical, mental and moral (spiritual).

So far as the development of the body is concerned, you have plenty of games and sports provided for you and you are really more fortunate than those who studied two or three decades ago.

Coming to the mind, I should like to sound a note of warning to you. For to-day our young people slump into a silly cinema or seek the jittery situation of a jaz band in a radio. The intellectual teeth of a whole generation are rotting from disuse while tough social and political problems beg for vigorous mastication and naturally they may be ill-digested or not digested at all. Avoid therefore, indiscriminate gobbling up of things. Take care what you study, how you study and how you benefit

yourselves and society at large by your mental attainments. But the must mind obey the heart.

"Honour the father and mother" is a beautiful commandment in the Decalogue dictated by Jehovah to Moses. Martin Luther commenting on it says that the parents include elders, especially those who teach. I want you to give the very next place in your hearts to teachers, after your parents. So then those who have little or no regard for their teachers may be like those who disregard their own parents.

The outstanding characteristic of young people to-day is a lack of gratitude for the advantages bestowed upon them. The patient usually forgets the doctor, the student the teacher and the grown-up the parent. Have you learnt to honour your teacher and to be grateful to him? You may dishonour those who have taught you, but in the world you cannot dishonour your superiors in public offices and other places.

Charles Lamb was giving a talk at a mixed gathering and some one hissed. Lamb calmly said, " there are only three things that hiss— a goose, a snake and a fool. Come forth and be identified ". You can very well guess the result.

The whole secret of remaining young, in spite of years is by maintaining harmony in the soul. " Self poise is nine-tenths, of life " so said R. L Stevenson. In simple things we lose that balance. See how young people like you may be tempted to misbehave in small things. Just before Christmas a College Professor read the following in an examination paper, " God only knows the answer for this question. " Across the paper the professor wrote, "God gets an A; you get an F. Happy New year ! "

Take the hard things of life and avoid the easy ones. For it is easy to talk of the Everest but hard to reach it; easy to criticise, hard to appreciate; easy to talk, hard to achieve; easy to quarrel, hard to make peace; easy to deny God, hard to find Him, and have faith in Him.

We do not force the lion to plough the fields, nor the bull to hunt. Likewise man is made for the contemplation of heaven. God loves you better and more wisely than thou dost thyself. Do not fret. God seems to have the sense of humour in plenty. He does not worry if you are a snob. I feel that the greatest need of our Age is reverence for truth. Money and pleasure are the two things now destroying the mind and spirit of man. T. S. Eliot thinks of godless people that when they pass away, wind blows over their bones saying, "here were decent Godless people, their own movement, the asphalt road and a thousand lost golf balls."

Try to pray to God that you may be beautiful within. Dignity and decorum must be found in thoughts, words and deeds. That is culture. In your speech, in the way you greet a friend or pass a stranger in the streets or treat your fellowmen let there be that stamp of culture. "Gluck auf" is a Swedish motto, meaning "happiness for every body," whether they like it or not. Try to make others happy.

May your bodies, minds and souls grow healthier!

Be Gentle.

Be Good.

Be Godly.

God bless you!

—o—

2 4 DEC 1957

ABOUT THE EXSTENCE OF GOD.

G. SUNDARAM, II U. C.

The readers may think that I am venturing to repeat some common statements on the side of Theism by elaborating something here and there. But that is almost a symposium.

We can divide the modern world into two divisions, not by any colour prejudice but from a philosophical and common point of view. One is Theism and the other is the contrary. Many sparkling arguments and bitter disputes have been advanced on the same subject.

There are some common statements on one side. The blowing of wind, the feeling of pain and so on are some of them.

One fine morning, I was going through a collection of Tamil poems of modern literature. This anthology is the product of some modern poet of Tamil Nad. In one of the poems he is writing about the same subject in a dramatic form.

A discussion goes on between man and God. The individual says that he has no faith in the existence of the Almighty. God wants to lead him on the right path. So the Immortal tells him that God has created this universe and all other things and that the earth is a great house; God is the father; the men on earth are his sons. At once the theist asks Him to show the man who created God himself. Unwilling to answer this question, God simply leaves the scene.

Being an atheist, the poet stops this here. We must recall here the words of Sri. Rajagopalachari who plays a vital role in the political as well as the religious fields of India. He says that man cannot know the Creater of God because the knowledge of man is limited to a certain extent. Man has discovered many things. Atom is the smallest thing. Atoms are the units of which matter is built. There are extremely small, even the heaviest ones, like uranium atoms, weighing only as much in comparison with a melon as the melon weighs in comparison with the earth. But the power of the atoms may be more readily imagined than described. Such is the power of God. But our astounding knowledge is not reached to the extent of knowing God thoroughly.

Mr. Suthananda Bharathi, the eminent scholar and poet of modern Tamil Literature had toured Russia. In one of the Russian Colleges he had conversed with the Russian students on the same subject. They asked him the same thing as we find in the poetical section of the modern Tamil poet. But Mr. Bharathi cleared their doubts. He made them

believe God. He erased the stain from their soul and made them once again wise because "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

Now we can see God through many a noble and supreme being of all beings. "Thou seest many stars at night in the sky" says Ramakrishna "but findest them not when sun rises. Canst thou say that there are no stars, then, in the heaven of day? So, O man, because thou beholdest not the Almighty in the days of the ignorance, say not that there is no God. He is born to no purpose who having the rare privilege of being born a man is unable to realise God in this life." "If you want any good to come just throw your ceremonials over-board and worship the living God. Man. God created every being that wears a human form, God has universal as well as individual aspect." These words came from the lips of the indomitable frame, Swami Vivekananda.

Mahatma Gandhi had no belief in God during his early days. But after some time he realised the Lord and became a super-man. He confessed that he has no "living faith in God" Who made the world?" he asked. "Who directed it?" He accordingly inclined "somewhat towards atheism." But after his realisation "The word Satya means truth, he writes, "and it derives from Sath which means to be. Sath also denotes God. Therefore, "Truth is God."

Over the years Gandhi tried to prove the existence of God. It is possible to reason out the existence of God to a limited extent. There is an orderliness in the Universe; there is an unalterable law governing everything and every being that exists or lives. It is not a blind law that can govern the conduct of human beings......That law that which governs all life is God... ..I do dimly perceive that whilst everything around me is ever-changing, ever dying, there is under-lying all that change a living Power that is changeless and holds all together, that creates, dissolves and re-creates. That informing Power or Spirit is God......In the midst of death life persists, in the midst of untruth, truth persists, in the midst of darkness light persists. Hance I gather that God is life, Truth and Love. He is Love. He is the supreme God." "Faith transecends reason. If we could solve all the mysteries of the Universe, we would be co-equal with God. Every drop of ocean shares its glory but is not the ocean." "By analogy every human being partakes of the nature of God but is not God and cannot know what He is."

When Gandhi was shot by Godse he at once uttered the words "Hey Rama" (Oh God).

Scientists like Einstein and Raman (Nobel Prize winner of South India) if they want, can destroy this world. They can make more powerful weapons than the thermo-nuclear weapens. Christian as well as Hindu missionaries are serving in the humanitarian fields, fields of education and medicine. But they are working under the mission of God.

The ancient Tamil poet Tiruvalluvar was also a God-worshipping man. He writes in his immortal Tirukkural, "What profits have those derived from learning who worship not the good feet of Him who is possessed of pure knowledge?". "None can swim the great sea of birth, but those who are united to the feet of God."

The great biographer, Mr. Louis Fisher says in his biography of Mahatma,

> " His legacy is courage, his lesson truth, his weapon Love,
> His life is monument,
>
> He now belongs to mankind. How? He achieved this and
> the lime-light by the virtue of God."

Finally, the key " My brethern, be strong in the Lord and power of His might. He who believeth in Him should not perish but have ever-lasting life."

" God is formless and God is possessed of form too. And he is also that which transcends both visible and invisible. He alone knows what all He is."

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THE ATOMIC AGE OPENS.

BY P. S. VENKATESWARAN, *Senior, Group I*

When the United States Army Air Forces dropped the first atomic bomb on Hiroshima it meant the end of Japan as a war—making power—and the beginning of a new age. With this newly released force man can destroy himself or create a world rich and prosperous beyond all previous dreams.

From the day of alchemists, generations of scientists have tried to unlock this energy. Now when the fantastic dream has literally and figuratively burst into reality, men and women find themselves shaken and wondering whence it came, what it is, what it will mean in our daily lives—and how we can control it.

The rise of civilisation has been marked by man's ability to comprehend and overcome the secrets of nature and the problems of his environment. No greater mystery or more fantastic dream than the discovery of the source of the energy of the sun has ever challenged mankind. Even from the days of the great philosophers of the ancient world, the hope of unlocking the basic secret of nature and of transmuting elements has intrigued and stimulated visionaries, scientists and alchemists. Meanwhile, as man's knowledge of infinitesimal things became greater, his knowledge also of the infinity of the universe expanded until a mere handful were convinced of a world and a series of the worlds, large

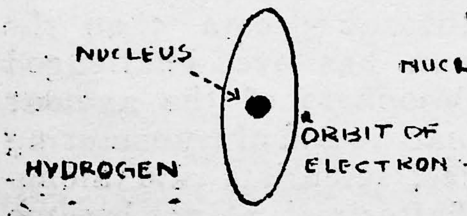
beyond knowing or even comphrehending, all motivated and held in place in an appointed scheme by a force hidden and unlocked in the atom, believed to be the smallest unit of matter.

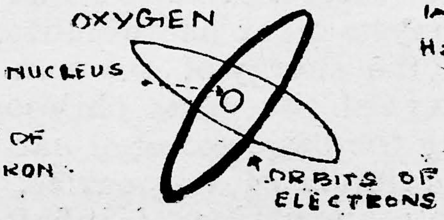
The indivisible atom has been split, and the whole of mankind stands at the threshold of a futuro which no one can foresee. Man is no longer playing with the Chinese fire crackers which at the worst can only burn local fingers and start isolated fires. He is now at the beginning of a road that may take him to a point where he can harness the sun to do his bidding.

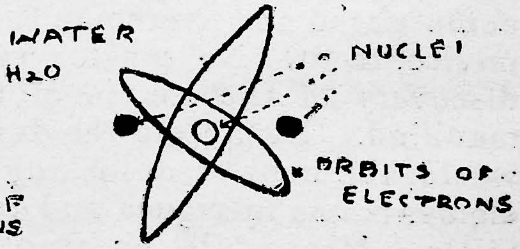
At 10-45 a.m. on August 6, 1945, the most closely guarded secret of the war was first given to the world in utmost solemnity by President Truman in a despatch to the United States. In this, as in the other official announcements, there is a sobering awareness of the tremendous respon sibility involved. Sixteen hours before an American airplane dropped one bomb on Hiroshima, an important army base. It is an atomic bomb. It is a harnessing of the basic power of the Universe. But the greatest marvel is not the size of the enterprise, its secrecy, or its cost, but the achievement of scientific brains in putting together infinitely complex pieces of knowledge held by many men in different fields of science into a workable plan.

Four and one-tenth square miles, " or 60 per cent " of Hiroshima were wiped out by the devastating atomic bomb dropped on August 6th, 1945 by a B-29, United States Army, Strategic Air Forces headquarters reported in an Associated Press despatch. The bomb which crashed with a tremendous explosive power of 20,000 tons of TNT (TNT a sort of bomb), covered the entire area in two minutes with a black cloud which " looked like boiling dust " and climbed 40,000 feet, according to W. H. Lawrence, writing in the Newyork Times. The atomic bomb which devastated Hiroshima might have killed at least 200,000 of the city's 343,000 population, according to conservative estimates of photograph interpreters.

The indestructible has been split by modern scientists. Until fifty years ago no one gave any thought to the interior of the atom. The surface of the atom is not a hard shell as that of a billiard ball or as on an egg, but it is merely the orbit of electrons revolving about the molecules as the planets revolve about the sun. The simplest of the atoms, hydrogen atom, is represented in Fig (1) with its single electron. Oxygen atom is more complex. It has a nucleus, an orbit of two electrons in the





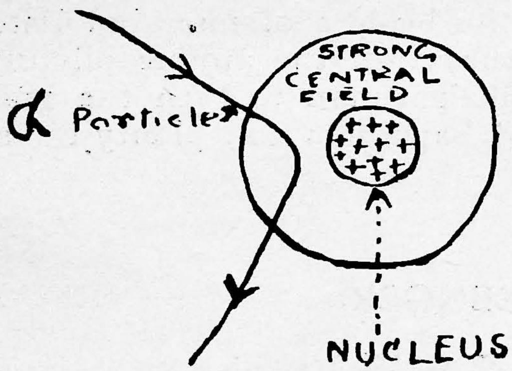


interior and a surface orbit of six electrons Fig (2). These are the atoms

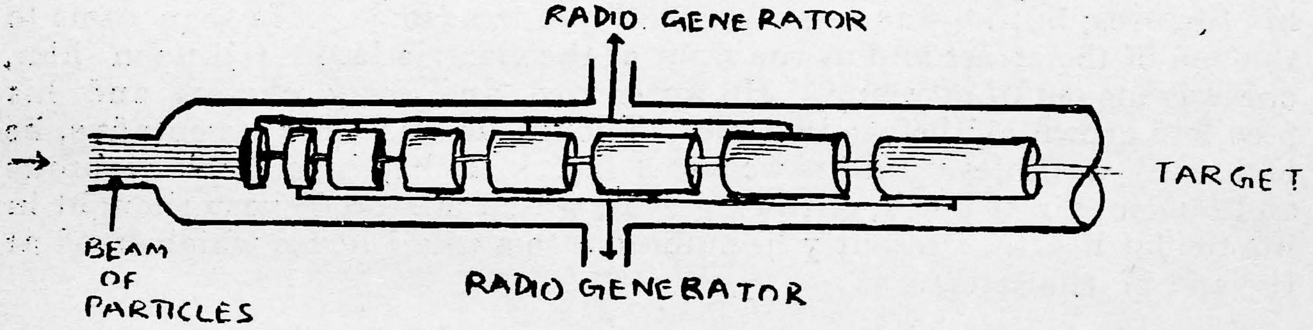
that combine to form water—one of the most energetic of all known reactions. The product, water, is also represented in the figure.

Radio-active rays are emitted by radium at a definite rate which is the same for all samples of radium, whatever the temperature or the magnetic, electrical or other conditions of energy may be. The emission of radioactive energy from radium was found to be enormous in quantity with the emission of light and heat with three other types of rays alpha, beta and gamma rays. The alpha rays are merely helium atoms ejected from the radium atoms with tremendous energy, the beta rays are of electrons while the gamma rays are identical with the X-rays.

Sir Ernest Rutherford was the first person who shot alpha from radium into thin foils of metal, measured the number that went through and the number that were deflected back towards their source in spite of their terrific energy. The conclusion was that the atoms comprising the metal foil were mostly empty so that these tiny projectiles could easily sail through. But at the centre of the metallic atoms, as he said, there must be a very small but very dense nucleus. And, according to this true assumption, if the nucleus were magnified to the size of a small nut, then the diameter of the atom would be almost a mile—yet, all the matter would be in the nucleus.



Atom-smasher is the cyclotron, the invention of Dr. Ernest O Lawrance of the University of California, Though it reaches higher voltages, it cannot be accurately controlled. The power of the cyclotron is increased as the linear accelerator gets longer and longer and this imposes a limit beyond which it is too unwieldy to use.



LINEAR ACCELERATOR.

In the so called atom bomb Uranium atom of highest atomic weight (235) is split when an enormous quantity of energy which can destroy a big city is released. But how the energy is released was a mystery and

it is a mystery even now. But how we can induce it can be explained thus:

This great power released from the atom must be wisely utilised for the benefit of mankind. In the hands of any one power, the atomic energy can become, even without being used, a blackmailing instrument against all human liberty; in the hands of all, and uncontrolled, it will spell doom for mankind. The greatest statesman of the world to-day, our beloved Nehru, has pleaded for the peaceful co-existence of all nations, great and small. This is possible only if the leaders of mankind listen to the wisdom of Sri Rajagopalachari and throw off the atomic pile into the sea, and take the advice of Dr. Radhakrishnan to turn the great inventions of science to the establishment of happiness and plenty for all mankind.

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THE FELLOW-PASSENGER.

By S. NEELAKANTAN, II. U. C. Ist Group.

It was night. When the arms of sleep embraced all mankind, when in the complete darkness, God whispered peace and comfort to everybody, when the stars blinked upon this earth and smiled, a man was walking along a street. It was a narrow street with tall green trees standing on both sides of it which prevented the moon's light to fall upon it. But the man walked hastily for his eyes had become quite adjusted to the surrounding darkness. Because of the darkness no one could describe his features; but he was singularly tall and handsome. He soon came to the end of the street and as the light of the electric lamp fell upon him, one was moved to pity him. He wore torn and dirty clothes and his face had grown old before its time. Though he was only twentyfive, he had many wrinkles upon his worn-out face. He had long black eyebrows and tender pair of black, glittering eyes, which mirrored every thought in his tender heart. Presently he entered into a small house which stood at the end of the street.

An old woman was waiting at the gate. She was very weak and delicate and therefore unable to stand properly. Though she had a weak sight, as soon as she caught sight of him, she came out.

"Thyagaraj", she called out, her eyes shedding tears which drenched her worn-out cheeks.

" Mamma, " he called out affectionately and said, " Don't cry for me, mamma. What I'm going to do is right."

Both of them entered in the house.

"Thyagaraj, my boy," she said faintly as one talking in a delirium, " You are going to leave me for ever. Who knows you will ever return? Even if you return, I cannot see you any more. I am old and worn-out, you know. I therefore entreat you not to join the army, my boy. Who will be of my support in my old age, if you go and join the army?"

" My brother will be ", he replied.

" No, my boy, your brother is not like you. He does not care to pay heed to the voice of your mother. "

Thyagaraj did not answer, for he well knew the heartlessness of his brother.

It was the time when the tempest of the second world war raged upon this earth. Thyagaraj's family consisted of himself, his poor aged mother, and his cruel brother. His father had died three years ago. Their family suffered from never-ending poverty; but still his father managed to send his eldest son to the college. He became a graduate but by that time his father died asking his son to look after his family. He became a clerk in one of the firms of that city and his position rose year by year. At first he looked after his family; but the pride of wealth blinded his eyes and he thought it beneath his dignity to live with his aged mother and his poor brother. Therefore he gradually reduced his financial aid. He was soon transferred to a distant city and this was a welcome relief for him. He had no care for his family.

But Thyagaraj was a contrast to him in every respect. He had a tender good heart though he was poor. He always loved and respected his poor mother and constantly attended on her as he thought it the duty of a son to serve and protect his mother. But they were very poor. They were unable to repay to those from whom they borrowed much money. Thyagaraj became a broken man and as time elapsed, his burden of the management of his family increased. His brother refused to give him any kind of help. Some of his creditors, who were rich by themselves were kind enough to cancel his dues. But they refused to help him any more. They would come to his house, say a few words of sympathy for their condition or speak with contempt for his brother and then they would take leave of him.

The Government came forward to rid him of this trouble. It put down before him the offer of joining the army. He considered over the matter. Though he did not like to part from his dear mother, the

financial problem induced him to join the army. As he told his decision to his mother, she entreated him not to join the army. But he stilled her voice saying that he could earn much and they could live happier.

It was that night when he was to leave his house. A vague fear arose in his heart. Would he return safely from the war? Along with this apprehension there was that distress of leaving the cherished spots where he spent his boyhood playing about carelessly. Both of them filled his heart with anguish. The grief became too heavy to bear and that grief made him unable to speak. But the prospect of earning much money rose above all these and stimulated him.

Thyagaraj began to prepare for the journey. His poor old mother could do no more than gazing at him silently. His brother was there at his house at that time. Thyagaraj found that he had only one shirt and he thought it would be better to have another. But his manful heart did not allow him to ask his brother. As he was searching for it, his mother asked him what he wanted. He told her that he wanted a shirt.

Her mother looked troubled. She made her way to chandar's chamber (for that was the name of Thyagaraj's brother) and told him that she wanted a shirt. She said that as Thyagaraja was going to Delhi, he was in grave need for it.

Her earnest requests failed to evoke his sympathy. Without seeing her he carelessly answered.

" Don't disturb my sleep " and again he became silent.

The old woman came back and told Thyagraj how his brother refused to lend him a shirt. Thyagaraj was unable to bear this heartless injustice. But he controlled it.

He finished his arrangements and soon he started. A small bundle consisting of some food and clothes was all that he took with him. His brother did not care to bid him farewell. But his mother could do nothing but accompany him until the end of the road. Her eyes were filled with tears, and she could not walk properly. So Thyagaraj entreated her to return house. His mother cried out in a fit of passion :

" Thyagaraj, my boy, I shall not live to see you any more. The grief is killing me. I wish you were my only son. My blessing to you. Go and do your duty well. God will bless you......".

She was about to faint, but Thayagaraj comforted her and after a few minutes they parted.

On the way Thyagaraj felt very uneasy. The grief of leaving his beloved mother and his native place was more than what he could bear. Now he was a wretched creature unwanted and unnecesary in the world. What a miserable life his had been !

Some dogs occasionally barked furiously. Except for that sound, a complete silence prevailed and his own footsteps could be heard distinctly. Now his heart was as gloomy as the surrounding darkness.

After an hour's walk he reached the station. Perhaps the station master was a psychologist. For he seemed to know who was rich and who was poor. Only after selling the tickets to those whom he considered rich, he turned towards the poor. So Thyagaraj had to wait for fifteen minutes before he could obtain his ticket.

He got into the train. His mind was crowded with various problems.

Fortunately for him there was no crowd in the compartment. He was the only man in that compartment. After sometime he lay down to sleep. But sleep seemed to have deserted him. Therefore he sat there blinking at the surrounding gloom.

The train reached Agra. Thyagaraj was startled out of his reverie by a passenger who got into his compartment. He wore rich woollen clothes and a pair of newly polished shoes. The spectalces with a gold frame added to the dignity of his person. As soon as he settled himself, he looked at his fellow-passenger. He took pity on him.

" Look here, Sir ", he said kindly, " you are shivering ! Why don't you take some clothes with you for the journey ? Perhaps you don't know about the chillness of these places. I have another set of woollen clothes with me. I will offer them to you. Where are you going to ? ".

" Delhi ", Thyagaraj replied.

" Thank you, I am going to Delhi myself. What are you going to do there ?".

" I am going to join the army ".

" Then you can have these clothes with you until the military department provides you with their uniforms. "

" Thank you, sir ", Thyagaraj said, " How much of difference there existed between my brother and this gentleman " he thought to himself.

Thyagaraj joined the army the day next to the date of his arrival at Delhi. Now his heart was at rest. If there were people like his brother in this world, there were also people like the upright gentleman, who travelled with him in the train. So, as long as he lived, he resolved to protect his mother; when he is unable to do so, somebody would take care of his mother, if not his brother. God would send some one to help her.

As soon as this idea struck him, his heart became light. He was relieved of his mental trouble. He went to do his duty cheerfully.

SCIENCE AND SABOTAGE.

By Md. SALAHUDDIN, II. U. C.—(*Senior Inter.*)

Science like a luminous body has been shedding light and lusture over eveything that came under its purview. With the help of this light, man solved the knottiest problems and undid the intricate knots. He derived and mastered strange powers. He used it for his own benefit as well as for the exploitation of his own fellow beings. From days immemorial he is acting under such impulses.

Iu every age there has been war and new weapons were invented. From the days of the Renaissance there were new inventions of weapons, explosives, guns, gun-machines etc. Nations used the weapons to destroy their antagonists. The guns and machines meant power and prosperity to them and at the same time they were a by-word of tortured death to the poor and vanquished. Man misused the miraculous powers under his control.

The same old story continues even to this day also. Twentieth century is already afflicted by two great wars and still deep at heart there hangs the fear of a third one. What were all these wars for? Just to win power and subjugate others and, of course, with the help of scientific knowledge.

Man was wonderfully successful in his long cherished desire and oft-repeated attempt to fly in the air. The same flying machines were used to drop bombs, conduct air raids and thus cause utter disaster and ruin.

The long tumult of the first World War was no more subsided, the utmost ravages wrought by it were not yet redressed when there arose the

clamorous screams of a second war. Hot in the wake of these screams of competitions, nations were left behind the ideal of civilization.

The powers revealed by science were misused and the energy misguided to cause ultimately complete annihilation. Everywhere there was immense human blood-shed. The ravages seemed to exceed all limits of humanity. Yet armies marched on with an indifferent eye towards the heaps of corpses and tumultous gathering of the widows and orphans with rifles in their hands and their target their own fellow being.

Everywhere we turned, our eyes were shunned by the dazzling glare of the bombs and our ears were deafened by the thunder of the guns. Civilization shuddered in a poise of dread on the hairline between ruin and prosperity. The nations seemed to be driven towards the mirages that promised quick oases of peace. But the path they adopted was wrong. Once man used his knowledge of science to live by, to make his life more comfortable but now he uses it to destroy lives.

Apart from these confusions, there were scientists studying and experimenting to find new power. At last the atom was split. The fragments of the nucleus were hurled off with an energy of 100,000,000 electron volts. This was far beyond any energy known to earth. It was one of the greatest 'upheavals' in man's history. If this 'Splitting of the Atom' was the dawn, the glare of the atomic bomb in Mexico was the sunrise of a new world. With the mushroom shaped cloud of smoke that hung over Nagasaki, a new era had opened-Anno Atomi. Man was on the trail of what might lead to the 'Land of Atomic Energy.' Indeed man had found a weird, supernatural power.

Man knows a little of the world he lives in. The unlocking of this mysterious power was the finding of a 'new world.' What has happened is yet a foretaste of what is to happen.

Atomic energy promised a prosperous world ahead. But it was misused. The atom bomb was made, with as much power as 20,000 TNT the highest explosive yet known, and dropped over Hiroshima. It razed 60% of the city. Buildings and people disappeared. The whole city crumbled to ruins. There was no sign of life. Hundreds of thousands of people died. Yet there was no trace of their corpses. Really man had found a great power. But it is quite tragic that he used it to destroy people, because it was supposed that the bomb would be an 'overwhelming influence toward world peace. The fall of Hiroshima may be an ordinary event in the history of the world, like the rise and fall of empires, but the very unlocking of this power may shake history itself to its 'deepest depth.' This atomic energy, if guided into right channels, would ultimately lead to a new and prosperous world, but it is up to man now to use it for advantage or sabotage.

The ancient man tried to stud the stars and the Sun he worshipped, but he failed. The modern man succeeded. He found that there was fusion in the Sun and made a 'miniature Sun' himself-the Hydrogen bomb-with inconceivable power and energy, capable of destroying great cities and millions of lives. How is this immense power to be harnessed?

There appears a new and toilsome path under the horrendous glare of this H-bomb. Where would it lead to? Would man continue to invent weapons and ammunitions? Where would this race to develop bombs stop? Would man use his knowledge of science to cause more and more Sabotage? No one can surely answer.

Scientists are conducting experiments and trying to build rockets and space ships etc. for interplanetary journeys. If they are successful in their attempts, it is for the coming generations to see where these extra-terrestrial contacts would lead—to a universal peace or 'War of the worlds.'

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ANOTHER ATTEMPT AT PERMANENT WORLD PEACE.

By FARHATHULLAH, II. U. C. *(Senior Intermediate)*

From the dawn of history, ever since man existed, bloody invasion of one country over another, and reckless slaughter of nation against nation were ranging through the world. Even in this century there waged a disastrous First World War which caused a lot of damage to the world. Thousands of people were tortured to death. The prosperity of the world was ruined. So, Woodrow Wilson, the President of United States of America suggested the establishment of an organisation in 1920 by the name "The League of Nations" for the prevention of war in future. Then it so happened that Japan invaded Munchuria and Italy subjugated Abyssinia. At once, the Leage of Nations attempted to promote mutual alliance among those nations and thus rescue Munchuria and Abyssinia from their crafty antagonists. But its attempt was nullified. Seeing this, Hitler became bold and hazarded to conquer nearly the whole of Europe. He was becoming dynamic day by day. His power transgressed to such high altitude that it was hardly possible for any bridle to stop it. The surging tide of nationalism and the yearning desire to conquer more countries fomented the curiosity of Hitler to such an extent that he thought only of his paramount objective to become the ruler of the whole world.

The bloody marks left by the First World War were not yet dried when suddenly "the Second World War" commenced. All the nations shuddered at the very existence of Hitler and his name became a by-word

of horror, danger and peril. The three towering figures of the world—Roosevelt, the President of the United States of America, Churchill, the Prime Minister of England and Stalin of Russia met at Yalta, Teheran and other places to consider the matter as to how to rescue the world from the danger that was confronting it and sweeping towards it threatening waves.

While planning the vigorous prosecution of war, they also thought of plans to prevent future wars. Atom bomb was made, was used in Hiroshimma and Nagasaki. They were reduced to ashes and a new era dawned on the history of the world. So much was the human blood shed, so much was the material damage caused, such was the difficulty in which the humanity of the world was entangled that during the war the whole world gasped and after it people thought they had narrowly escaped from the fist of the death which would have clinched them. History itself can hardly afford a parallel to such a disastrous war. Then, Stalin, Truman and Churchill pondered over the burning topic of the day as to how to maintain a permanent world peace and desist the future subjugation of the world. So a conference was held at Sanfrancisco in which the representatives of 51 countries had participated. These 51 countries resolved themselves into a world body. "This was the United Nations Organisation" and it was established on the 24th October 1945 with its headquarters at Lake Success near New York. A charter was drawn up by which each country was asked to sign a pledge as not to involve in war but submit their case to the United Nations Organisation and have it settled by negotiation.

THE VARIOUS BRANCHES OF THE U. N. O. AND THEIR FUNCTIONS.

(1) The General Assembly: It meets generally once a year in September and every member country sends 5 representatives. They prepare the budget for the year, elect members for various branches and review their work.

(2) The Security Council: This is the most important branch of the U. N. O. It meets whenever there is threat of aggression on any country. The body consists of 11 members and among them five are permanent. They are the United States of America, England, France, Russia and China. The remaining six members are elected by the General Assembly and they hold office for twc years.

(3) The Trusteeship Council: It looks after backward colonies of the defeated countries of the 1st and 2nd World Wars for their upliftment and thus bring them in a position for self Government.

(4) The World Health Organisation (W. H. O.) Its duty is to take steps to eradicate the spread of contagious diseases ranging through the length and breadth of the Country and thus develop the health of the people of the world.

(5) The Food and Agricultural Organisation (F. A. O.): It works for the improvement of the agriculture and food production and

distributes the store of grains suitably among all the nations of the world.

(6) **The International Monetary Fund (I. M. F.):** It is a sort of bank to give loans to the countries for the improvement of agrictulure, industries, communications, etc.

(7) **The International Court of Justice:** It is situated at the Hague in Holland. There are 15 Judges appointed by the General Assembly. It decides cases about the international law among the members of the countries.

(8) **The United Nations' Educational, Social, Cultural Organisation (U. N. E. S. C. O.):** Its duty is to take steps to develop and exchange culture and civilisation, dispelling the clouds of barbarism from the canopy of the world and thus promote international peace and goodwill.

(9) There is also a general *Secretariat* at Lake Success. The Chief Officer is called Secretary General. The person who is officiating now is Hammerskjoeld.

ACHIEVEMENTS OF THE U. N. O.

(1) So far it has settled peacefully the quarrel between the Jews and the Arabs in Jerusalem by allotting separate State for the Jews called Israel and thus promoting amity between the Arabs and the Jews.

(2) It has helped Indonesia to regain its freedom from the Dutch.

(3) It has stopped the war in Kashmir and Korea.

(4) It has granted loans to many countries, including India for economic development, promoted social contact, cultural development and has also drawn up a charter of human right.

THE HANDICAPS OF U. N. O.

At present there is a sort of rivalry between Russia on one hand and America, England, France and the other European countries on the other. They are aggrandising and reinforcing their armaments by bringing the wonderful mechanism of modern science into play. Science, which has power either to imparadise the world or to annihilate it from its bottom. With the help of such a science they are producing atom bombs and Hydrogen bombs. The birth of a new movement is on foot. New thoughts are in air. New dreams are being dreamt for the further destruction of the world. But, however, the people of the world have pinned their faith and their hopes are centralized on U. N. O. for their protection. We must live in a world completely relegated to war and disaster. How shall we live in a constant dread of war? How long shall we be exposed to the impregnate clash of rivalry which when left unharnessed now would one day or other shake off the history of the world itself. Something must be done to stop this. We shall see how far the U. N. O. succeeds in doing this.

PAPANASAM HYDRO—ELECTRIC PROJECT.

BY G. SUNDARAM (*Junior Intermediate*) Group II

I. This is the third Hydro-Electric project completed in the Madras State. This project utilises the waters of the river Tambaraparani which is considered second only to "Cauveri" in utility. This river rises in the Western Ghats going by the name Agastiar hills. It flows through beautiful mountain ranges on to the sea. Whenever there were heavy rains the river was in spate and large quantity of its waters were wasted into the sea. In order to utilise these waste waters a dam across the river was planned and built during the years 1938-44. As an important added benefit it was also decided to generate electricity from the river water flowing down the mountains.

II. The Papanasam storage Reservoir has a capacity of 5,500 million cubic feet. The Reservoir is officially called the "Hope Lake." It is formed by a dam which is about 1200ft. in length, and surrounded on all sides by steep and evergreen mountains. It makes a most beautiful and wonderful sight. One of the photos shows the reservoir with the dam forming it. Both the South West and North East monsoons help to fill the Reservoir. The rainfall is about 60 to 90 inches per year close to the Reservoir.

III. The Papanasam Reservoir has become a great attraction to tourists. It can be reached by bus from Ambasamudram, the nearest railway station, which is about 14 miles from it.

IV. The Dam is 200 feet high from its deepest foundation and is 125 feet high above its lower level. It is built of cement concrete, to protect it from sudden heavy floods an overflow section about 360 feet in length is provided on its right side. The Reservoir has a water spread of 2.5 square miles. The very famous and sacred 'Banatirtham' falls is across the reservoir.

V. Water from the dam can be let out through two huge pipes laid at its deepest level. One pipe is 8·5 feet in diameter and another 6 feet. Photo shows water coming out of the bigger pipe. It is a very beautiful sight to look at. Water is let out from the reservoir according to the requirements of the "Power House" which is six miles further. down the river.

VI. About three quarter miles from the Power House is a smaller dam called the "Diversion Weir." The Diversion Weir has been built for the purpose of diverting the water to the Power House. The Diversion weir is also very beautiful to look at as you will see it from the photo

Two huge pipes 9 feet in diameter and 3,600 feet in length are built from the Diversion Weir to take water to the power house. The pipes are of steel and were built entirely in our own country by our own engineers.

VII. Each of these two pipes takes sufficient water to run two eletric generators in the Power House. These two pipes branch off into four pipes beyond two vertical and very large tanks called the "Surge Tower" The four pipes descend down to the power house A view of the four pipes coming down the mil to the power house with the surge tanks on the top are seen in the photo.

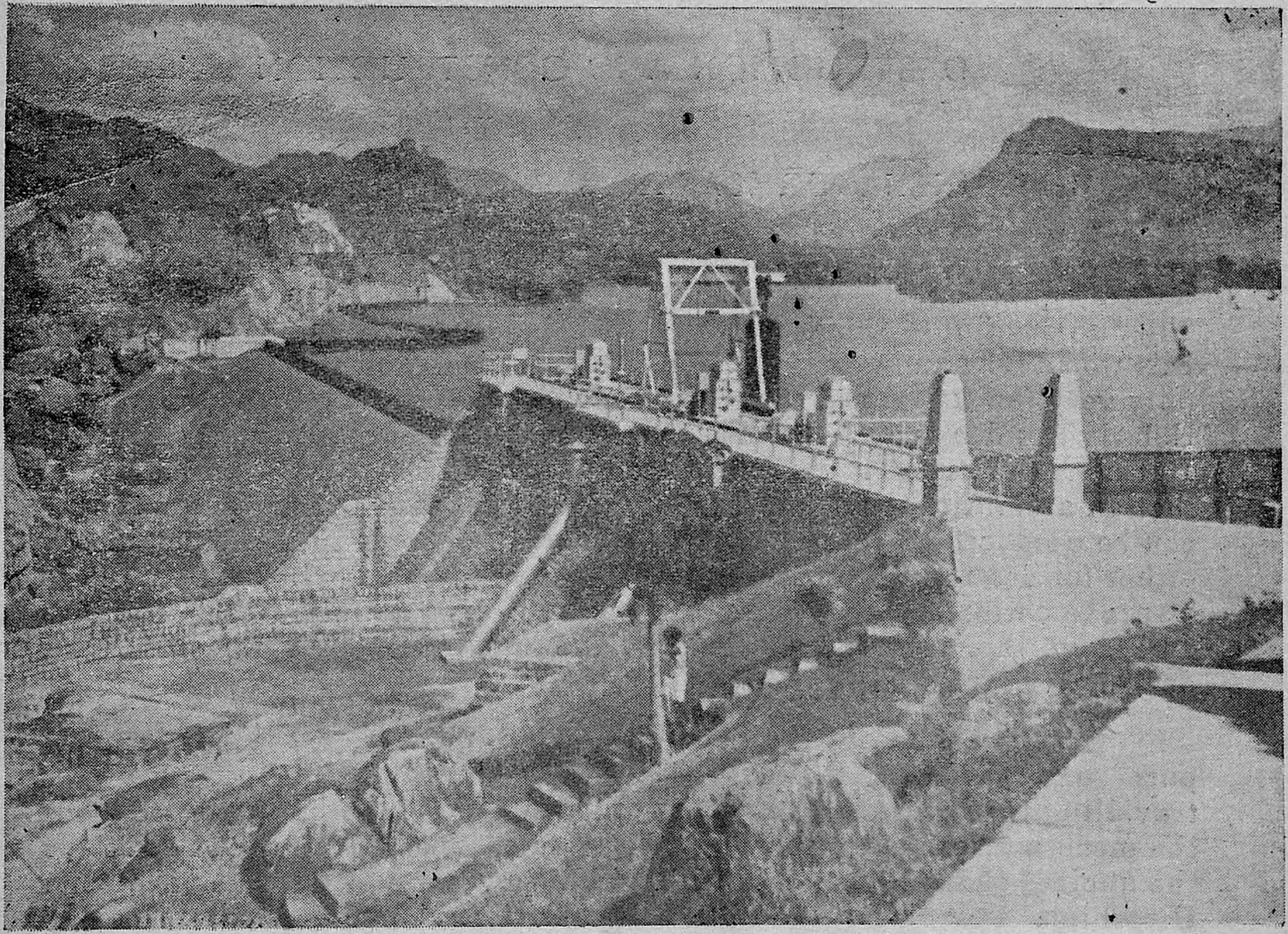
VIII. The power house is situated very near to the famous and picturesque falls called the "Kalyanitirtham falls." Here according to the Hindu mythology the great sage "Agastia" was blessed with a vision of the marriage ceremony of Uma and Maheswara which took place in far off Kailas. There is a temple for Agastia near the falls and facing it. It is believed now that this is the only temple for Agastia in the whole of South India.

IX. The Power House has four generators with a total capacity of 25,000 kilowatts. The power house is modern. The districts of Ramnad, Madura and Tinnevely get their electricity supply from this station. Electricity which has become very important in modern times is the main product of the Papanasam Hydroelectric Project.

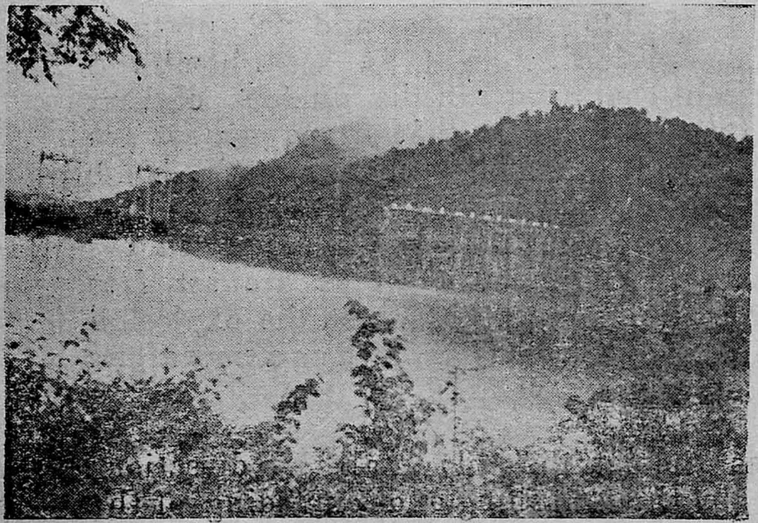
X. This Project has benefited hundreds of villages which now get all the modern facillties provided by electricity. In addition to electricity the Papanasam Hydroelectric Project has improved irrigation over the entire "Thambaraparani" delta and its 80,000 acres of wet land. Thus this great project has brought in a new era of prosperity and cheerfulness not only to the Tinnevelly district in which the river Thambaraparani runs but also to neighbouring districts like Ramnad and Madura.

JAI-HIND.

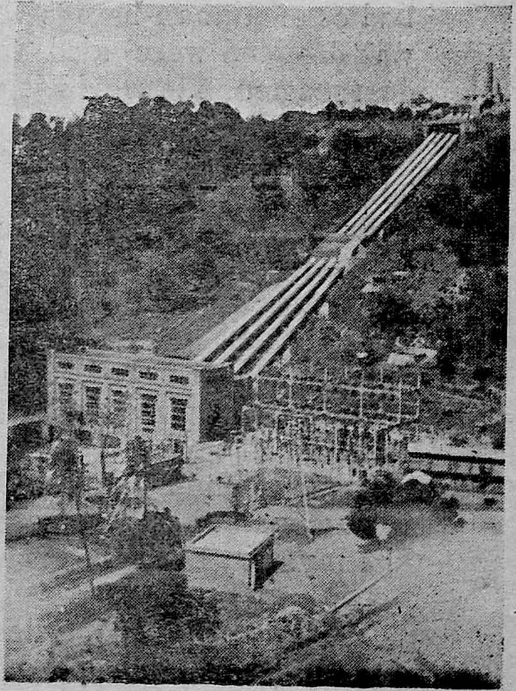
—o—



'The Deversion Weir'



'The reservoir with the dawn_forming it'



'The four pipes descending down to the power house, with the two surge tanks on the Weir.'

DESTRUCTION AND CONSTRUCTION

(ATOMIC ENERGY)

BY S. GNANAGURUDASAN, *Senior Intermediate (II Group)*

Scientists never care to see how their inventions are used. The natural question 'Destruction or construction?' does not affect them. They go on finding many new theories and mechanisms. Every body in this world now knows about Atom bomb (H-bomb and Cobalt bomb.) But only very few know how they are manufactured ! Some pretend to know it. Nobody can deny the fact that atom bomb is discovered by a scientist ! But none can say that his aim was to destroy this world. Scientist found that an atom can be split up and enormous quantity of energy and heat can be produced by it. They left the world to choose this atomic energy either for destructive process or constructive process. Normally a child wants to perform experiments with fire. It does not know that the fire will burn it. So also the world for the present chooses the energy for destructive purpose !

Costly elements like uranium, platinium etc. are used for this purpose. It is found that in constructing an atom bomb the world is travelling towards its grave. Datton found that atom is indivisible but the modern scientists gave death-blow to his theory. They can split up the nucleus of the elements ! The bombs that were dropped on the poor Hiroshima and Nagasaki were respectively made of Uranium and Platinium. The recent tests about the Atom and H-bombs in the Pacific Ocean have destroyed many creatures in the water, especially fishes. The bodies of human-beings who were far away from the place where the bomb was dropped were also found to be affected by it ! For this type of destruction, the world is using the Great Atomic Energy !

Uranium is represented as V-235 as it consists of 143 neutrons and 92 protons. Platinium consists of 146 neutrons and 92 protons. (Therefore denoted as U-238). The chief principle of an atom bomb lies in setting free some of the neutrons that exist in the nucleus of that particular element. The things that are used to smash the nucleus are the neutrons. The neutrons are set free and they fly inside the bomb here and there. It is an interesting information that some of these free neutrons again act as bullets in smashing some more neutrons. When the bursting of each nucleus occurs more and more neutrous are set free from the element and thus the process gets repeated. When the explosion of nucleus occurs it becomes lighter and hence settles down as a new atom. The mystery of the atom bomb lies here !

The other particles such as the neutrons fly in all the directions with indescribable speed. Thus by the smashing and exploding of the

nucleus and by the production of new atoms enormous quantity of heat and energy are produced. The heat that is produced during such an explosion will be more than enough to melt hundreds and hundreds of iron bridges !

But scientists are not cruel persons ! Mostly, they want that their inventions should *in addition* be made good of by the people. The same energy which can destroy the world can produce electricity necessary to run all the cinema theatre and to have our residences lighted. When an atom explodes, as it is found by scientists, 2×10^{8} electric volts, gamma and Beta (γ and β) rays are released. What a splendid supply of energy it is ! That is why the atom bomb is able to affect human beings far away from the place where it is being dropped. The neutrous travel with speed and thus spread !

The word 'fission' which refers to the splitting up of the nuclei is derived from a Latin word 'fissio' which means a crack or a split. All the materials that are in this world cannot be split up. Some elements like Uranium can be split and they are known as the 'fissionable materials'. The great countries are now pondering over to find some more 'fissionable matters' so as to destroy the full globe in one attempt !

No such elaborate information has been issued so far (as I know !), about the new cobalt bomb. The principle of this and the H-bomb is the same as that of the atom bomb, but they are said to be more powerful.

When a stone is dropped into a well the water is splashed out and a sort of wave motion is produced. So also when a neutron is dropped into an element the nucli are splashed out with speed ! The very delicate nature of the nucleus is found to be upset by the neutron which penetrates into it and smashes it. The heat as described above can also change the bones of the human-beings as boneash and the flesh as carbon. The resulting products after such a bombing as many expect will be carbon and nothing else !

The explosion of an atom bomb are said to be taking place by what is known as 'chain reaction'. The released neutrons fly off and try to smash more nuclei. Thus they continue this process. When the neutrons go far away from one another the process stops. Before it steps they travel many miles ! As many more things are found out the distance travelled by a single atom bomb will become so great that it will cover the world !

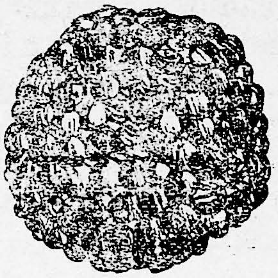
The atomic weight of Uranium is 238 while that of plutonium is 239. Some elements like Americium, Curium, Berkelium and Californium (atomic weights respectively 241, 242, 243 and 244) are not used for the time being and many expect that they may be used in the future !

Atom Bomb

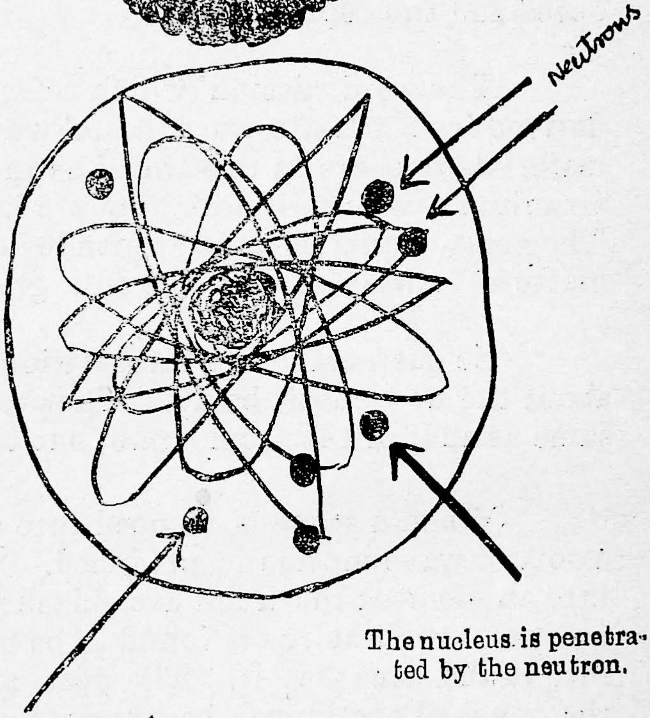
— ATOMIC ENERGY —

By

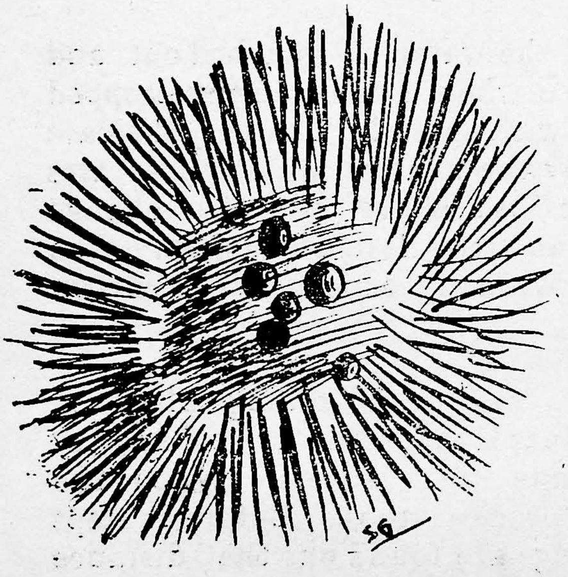
S. GHANAGURUDASAN



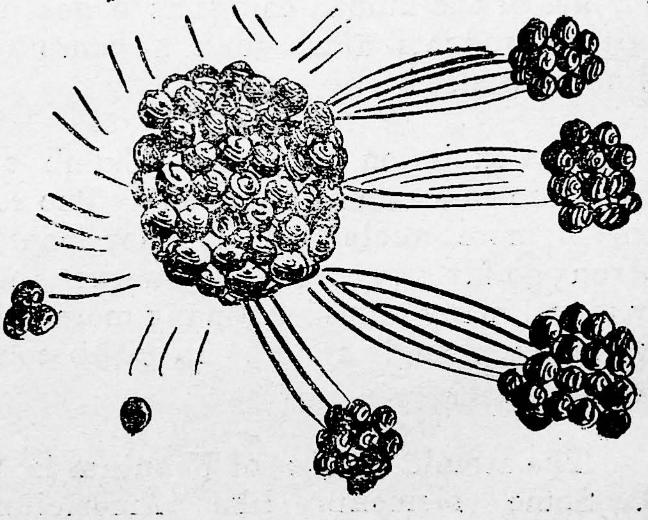
Uranium U-235



The nucleus is penetrated by the neutron.



Explosion of the atom with the production of heat and energy.



U-235 Smashed!

These are the well-known facts about the atom bombs. The scientists are trying to keep this a secret. They may keep the way in which they can destroy the world, a secret but we are sure that some scientist or other will certainly use this atomic energy for constructive works.

Thus, if the fission of the nuclei are used towards the constructive process we can get electricity without any special cost or material. We can use the atomic energy as we are using the sunlight to-day ! Instead of destroying the lives of many innocent creatures we can save them. Deserts can be converted into wealthy lands where paddy and wheat can be grown copiously. Hence it is found that atomic energy may be used for constructive purposes. Then why should we use it for destruction ?

We shall pray the Almighty to help us in using the atomic energy for construction and not for destruction !

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"ADVERSITY IS THE SCHOOL OF GREATNESS"

R. PADMANABHAN, II. U. C III Group.

It is an oft-repeated observation that the world-renowned politicians, indefatigable inventors, outstanding orators, illustrious literary figures and such of these types of personages, at least most of them have risen from adversity. The never enjoyed congenial surroundings and the place where they spent their period of life was insalubrious and insanitary. Moreover, the world has witnessed from time immemorial the celebrated world of the poets, splendid specimens of the pioneers, arresting achievements, of the persevered politicians and scientists in places like dilapidated prisons and surroundings. Of course, they would have built castles in the air and would have thought of rolling on beds of roses. But, unfortunately none of their dreams had materialised. But yet they were quite fortunate in furnishing the wonders of the world in their poverty which gained them deathless renown.

On the other hand, it has been judged that the men in the luxurious realm had achieved particularly none. For they find no sufficient time even to indulge in their pomp and riches But it is only those that lead adversative lives to acommplish everlasting achievements So we learn of the fact, the vast difference between adversity and luxury. There must be cause for this grave effect of these two factors.

Of course, the sole cause between luxury and poverty is, that one who is affected by the former indulges himself in the wordly show while

the one who is affected by the latter struggles hard to come out from the misery, the bed of thorns and as a consequence achieves arresting achieve ments. But such a noble and necessary enterprise is completely concealed by the cloth of riches.

It is therefore obvious, that there is greater valour rather invincible strength in adversity to accomplish such splendid deeds than the so-called riches. If we are to trace the history of the world, then we will be convinced of the field where the men of the established-reputation were born and dead was none other than poverty. It is the same poverty that enables the poor and the posthumous children to distinguish themselves from the rest of the world by achieving greatest things.

Bacon, the great essayist has once said that our character, is tested very hard, when we fall on evil days and deserve great praise if we stand the test. The above-mentioned fact aptly applies to self-made personages like Abraham Lincoln, George Bernad Shah, Napoleon and many examples of these types. To stand the test and to come out success-ful, require undaunted and stupendous strength of mind including wit and wisdom, which are not so easily but rarely found among the rich while such gifts are abundantly found among the poor.

Let me wind up this article, by saying that it is only in the field of poverty a man finds ample opportunity to think over his hopeless condition and as a consequence aspires to lofty position. It is therefore evident that the greatness of taking birth and executing deathless deeds in the realm of poverty are more and far superior to that of the luxurious life.

The main object of writing this article is, in countries like India where multitudes of people are poor by birth, whose children are sent to further studies need not be discouraged, for in our democratic India there is ample opportunity for aspiration. Let us not feel our racial or living differences forgetting the redeeming virtues of equality, liberty and frater-nity which are going to make our country peaceful and prosperous in our life time which is an invaluable legacy to our posterity indeed.

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THE ENCYCLOPAEDIA COLLEGECA!

(The College Encyclopaedia)

By S. GNANAGURUDASAN, *Senior Intermediate (II Group)*

First edition; 1955

Published by: Voorhees College, in the annual magazine and accepted to be worthy of reading!

Printed by: Messrs. Solden & Co., Triplicane, Madras.

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PREFACE.

The author at first apologizes to say that this encyclopaedia is not a big one or a complete one. The definitions and descriptions given here apply to *No College* and to *No Individual*. They are just for humour and reasonings are not to be taken very seriously!

As *Goldsmith* says, " There are an hundred faults in this thing, and an hundred things might be said to prove them beauties. But it is needless ", there may be many wrong definitions and hence the reader is requested not to adopt them.

The author thanks his friends Mr. Wisdom, Mr. Imagination and Mr. Suggestion who helped him a lot in this piece of work.

The things that are found in this are mostly concerned with College and College students. The author again announces that the things said below are fictitious and affect none. Please don't take them seriously. Simply enjoy some humour (which may be intelligent or idiotic!) and forget.

Some of the readers may differ from some of the author's ideas. They are at full liberty to differ! This encyclopaedia is only a maiden attempt, and the things that are wrongly published are to be corrected by the reader himself! Suggestions for improvement are *not* solicited by the author because this is the first and the last edition! Thank you,

The author.

HERE IT BEGINS !

A

Ache : One of the 'magical words' by which a student gets permission from his lecturer to go out !

Aspro : When certain lecturers go on lecturing certain students have to use this type of certain tablets at certain times !

Attendance : That which no student likes to miss. Sometimes, some write the number of the person who is present instead of his neighbour's number who is really absent (Refer 'fine list' also).

B

Bell of the College : A sweet sounding thing when it rings at 1 p.m., and 5 p.m.

Biology : is the 'science of life'. In Greek Bios mean life, logos means science. It may be considered as a science which takes away the life of the man who reads it (Science of life) !

Bunsen Burner : What a wonderful gift ! Takes rest for every 15 minutes : May God save our souls from these things, during practicals.

C

Chemistry : An interesting subject, until you begin to form your own equations, producing peculiar, new compounds !

Cinema : A place where you can find College students, whether the picture is wise or otherwise.

College students : A typical college student is one who,

(1) pays the highest fine,
(2) has an uncombed curly hair,
(3) has his collar in a vertical (90°) position,
(4) smokes more cigarettes
(5) whose behaviour is peculiar &
(6) whose deposit gets exhausted even before the first term !

A worthless student is one who

(1) gets good marks
(2) always keeps calm &
(3) is the exact opposite of a typical one !

D

Demonstrators : are those who are paid for demonstrating during practical classes (and not expected to demonstrate during examinations)

Deposit : The cash security that should be paid by every college student. Many students hope that the college expects them not to get back even an anna from it !

Dissection : The grand name under which hundreds and hundreds of murders are committed which no police can question !

E

Employment exchange : Though the 'exchange' takes place rarely the name remains ! This is supposed to give employments for suitable candidates.

English : That subject in which students long to get at least the wonderful 105 !

Examination : Examination is that which empties the student's brain and fills it with confusion and consideration.

F

Failure : Failure is the only high-road for success : (The author requests the readers to avoid this rule during examinations),

Fine-list : is the list, through which we can find out the number of days for which we were absent (legally or illegally ; it does not matter much). This also helps in finding out the " typical college student ".

G

Garden of the college : A place where one can see everything and touch nothing.

Holidays : The days when you can find students everywhere ! (Examples : —Hotels, cinema, maidan, park).

J

Jacket : That dress which students (even men) or public wear !

Juniors : Happy-go-lucky fellows ; but however (except a few) they also must become seniors !

M

Magazine : A sort of treasure like this where you can find out the authors' skills.

Man: Shakespeare wonders, "What a piece of work is man! How noble in reason!" in his play Hamlet. Now man may be defined as a puppet in the hands of woman!

Mathematics: is that in which every student has his liberty to get his own answers and own marks!

Megaxcolex Mauritii: One type of earthworm commonly met with in the laboratory by the students.

Non-detailed texts: when detailed texts are studied by the students with the help of notes what will be the fate of non-detailed texts? They may not even be bought!

O

Organic chemistry: Even writing about this will be boring! The compounds contain carbon and hence charr the brains of students!

P

Periplaneta americana: the common ugly creature, found in kitchens and store-rooms which is commonly known as cockroach.

Physics: The dear subject which helps (or sometimes even deserts!) the students to rise in their total. Students think it to be a very nice subject until it comes to the item 'problems'!

Potassium cyanide: The only chemical which the student cannot see in the chemistry laboratory (The reason may be that, if he sees it he may have a tendency to taste it!)

Problems: Refer the last line in "Physics"

R

Rana hexadactyla: the technical term for the poor frog which is killed by the Second Group students.

Records: (Practical records) These are heavy things by which the college prepares the students to lift (heavy weights! This exercise makes students heavy-weight lifting champions.)

S

Selection: this is a type of filteration where a few students are considered to be unworthy to face the final Government examination. The filtered candidates are again crystallized in the University examination.

Senior students: are those who are among the most unhappy creatures. They know their responsibilities in the Selection and University Examination. Their condition is miserable because they have to leave the College!

Shakespearan language: all that is written with B.E. (Bad English)! Students are not expected to use this language.

T

Tamil: The only nice subject in which most of the students are sure to get at least 50%.

Thirukkural: the best book in the whole of Tamil literature. Everything that is necessary to a human being is explained and none fails (should fail !) to read it.

U

Unexpected: usually results are 'this' !

W

Wits: Sometimes some try to throw some of 'these' and receive a nose-cut if it is a worn-out wit !

Woman: One has defined this is as the Woe of man (woe-man) but another says "A woman, the more curious she is about her face, is commonly more careless about her home !" And some one else puts it as one wooed by man. (These are only quotations and not the author's ideas).

Y

Y. If anything other than X happens to be unknown let it be "y" and calculate. "Y" is the unknown thing coming after X.

Yes. One of the words which we can hear often. If it is repeated several times (like "Yes, yes, yes......") it stresses that point !

Youth: which nobody wants to lose. Even old fellows who have one foot in the grave wish to regain it by taking some quarter anna pill !

Z

Z. If X, Y and also a third thing is not known let it be *Z* ! (If a fourth thing is unknown let us start again from A to *Z* !)

Zero: the least mark that a student can get (Now-a-days they may get even minus marks).

APPENDIX.

"All are cordially invited; attendance is compulsory" A humorous announcement (expression) met with in college life !

Answer papers: are a sort of papers which none can dare to read with his eyes wide open.

Black-markets: a market in which one can get anything and everything by the indirect method, paying a little more money. (Eg: Cinema tickets).

"*Headache sir* !": a special apologising ache which can come to a student whenever he wants ! (refer 'Ache' also).

Matinee show: a show in the theatres which makes the number of absentees in the college for the evening session greater !

"*When I was a college student......*" the oft repeated sentenece by ex-college students when they meet their young friends.

Vox at praeterea nikil: a Latin phrase meaning, 'a sound without sense'. Sometime we can hear 'Vox at praeterea nikil' from some of our friends !

SHOULD WE STUDY BIOLOGY?

By K. VASANTA, I. U. C.

Most of the people not connected with Biology, think that Biology means killing of frogs and earthworms. Think this way. Supposing one fine morning your younger sister comes to you and tells you. " Look here sister dear, do you know what has happened ?" Of course you do not know it, and say so. However she continues, " Our Dolly has given birth to fine pups." It was all right so far, nothing to worry about, so you say to her, " Then please go and play with them." But she is in no mood to allow you to escape so easily. She further says, " But sister will you please tell me why she has not given birth to kittens ? I like them so much." You are taken unawares and you do not know what to reply. " Because..............." and then you say immediately "But it is natural." However you do not know yourself why it is natural. Or you are a learned scientist and someone comes to you and asks, " My sister is colour blind, will you please tell me if all her children will be colour blind if I give her in marriage?" Or again an amateur gardener comes to you and asks you to please see his garden and advise him as to what he should do to his rose plants which are suffering from a disease. We can imagine many more questions like this and to answer all of them we must study Biology.

Biology is the science of life which includes two main branches, Botany and Zoology, or the science of plants and the science of animals. When we study Biology we do not only dissect but study interesting problems. How is life originated? What is the relation of animals and plants to their environment ? What are the internal structures of plants and animals? How are plants and animals distributed in time and space ? Then we have to draw general conclusions from our studies. What sort of life we will have in future? Will there be a race superior to human beings? What is the ultimate goal of life? And we can think about many other problems. Biology is also connected with mathematics. A geneticist has to study statistics, and has to apply the mathematical formula in the study of the population problems and problems of variations in Biology.

Biology is connected with Physics. Biological effects of radiations are problems for research. The treatment by electrical shocks in mental diseases, the exposing of young embryos to X-rays, and the deformities and monstrosities they produce, are all subjects of research.

The treatment of plants with chemicals like colchicine and others have been found very useful in increasing the yield of plants and changing their internal cellular structures. The cytologist must learn the principles of X-ray diffraction, magnetism and other physical subjects

which are concerned with the Electron microscope, Dark-ground microscope and other Biological apparatus.

Biology is also concerned with chemistry. Both of them deal with vitamins, Hormones, Viruses, etc. and a new science of Bio-chemistry is established. Biology is also connected with Psychology. We cannot think of the mind separated from the body. Biology is connected with surgery because the human being is after all a glorified animal and thus a Biological subject.

How is Biology useful to us may be seen now. Biology gives us a pleasure in knowing how life grows, how life functions, how life reproduces. This is only a mental pleasure. But if you know some of these things and if you have a garden, you think that plants are your friends. Their germination and growth gives you the satisfaction of creation, of production of some new life. This pleasure is not insignificant. This pleasure may be compared to the pleasure of an artist who moulds a new statue or to the pleasure of a dramatist who writes an-immortal drama.

Biology dispels ignorance. Let us think of the disease small pox. What queer belief we had just a few days back. A' Biologist knows that the disease is due to a virus, and he won't take the patient, to a temple.

Biology tells us the importance of the laws of hygiene, nursing, and puplic health. Biology tells us why these laws must be followed and what will happen if we do not follow them. In fact it teaches us civic sense.

Botany may be considered as a basic science to Agricultural sciences. A Botanist can be a good farmer, a good gardener and a good food grower. It is only due to Botanists that one and the same plant can grow potatoes and tomatoes together. Due to Botanical knowledge disease resisting varieties of food crops are being produced. Because of Botanists crores of rupees are being saved in different countries all over the world, by the eradication of plant diseases, by increasing the crop yield, and also by bringing into cultination many acres of waste land.

To understand the true significance of the population problem one must study Biology. Biological studies are useful in medicine. Nearly all medicines are Biological products. Penicillin, the wonder drug is a plant product. There are other drugs in the offing and these may be found still more useful. Biology is useful in diagnosing diseases. It is difficult many times to find out from what disease the patient is suffering. In such cases Bacteriology helps the doctor. The examination of the blood, urine, or stools makes it possible to diagnose the disease.

Biology is useful in war. The present day war is not of the brawn but of the brain. We have heard of a Bacteriological war. There are

deadly bacteria which if grown unchecked can create more havoc than an atom bomb. Countries are preparing for this kind of war. Should we not prepare to defend ourselves from the same?

Genetics has come into importance lately. It is connected with transmission of characters from parents to offsprings. Will a tall father have a tall son? Will a dark gentleman married to a white lady have white coloured daughters? Such and other problems are considered by geneticists.

Eugenics is the science for the improvement of the human race. We generally do not realize what loss it is to the State in man power and money to take care of the mentally deranged or mental misfits? Should such people be allowed to reproduce? Or should they be sterilised as they do in some other countries?

Should we take care of drunkards and allow the habitual criminals to reproduce? If we keep records of family histories then we find that criminals breed criminals, and honourable people breed honourable sons and daughters. If we decide to sterilise some people, we have to create a public opinion for that and for this purpose we will require Biologists who concern themselves with these simple truths.

Then should'nt we study Biology?

—o—

MY TRAIN JOURNEY.

By P. K. NAGABUSHANAM, II. U. C. III Group.

I was ever of opinion that the man who dresses well and has good outward appearance behaves in a like manner. But an incident in one of my train journeys proved that one cannot be judged by the dress one wears and the outward appearance with which one appears.

It was a winter morning. I was travelling in an Inter Class compartment in a train that was running between Bangalore and Madras. The weather was cold and damp and I pulled the collar of my coat tight to my neck. I began to look at the book-seller and asked for a copy of the "SEXTON BLAKE LIBRARY". The cover page was a very attractive one with a coloured picture of a robber trying to break open a safe with his gun newly invented. The thrilling detective noval was titled ;

"TOP SECRET NO. 1."

A few minutes elapsed and the book-seller demanded the money. I bought the copy, but I was unable to read it when a dog that was tracking a food-seller was beaten by him and that made him vociferous. The whistle of the train joined with this obstreperous noise. The train gave a jerk and then a pause and then a sudden pull. My Co-passenger tried to pay the change for the soda he has taken. Just then his wife gave him the weeping child to console. The soda seller ran and ran and the result was that he could only measure the length of the platform. He retreated and reversed his steps.

The station was out of sight. Then the city also went out of sight. Now I turned my attention to the book. The story ran smoothly sometime. Then a thrilling start—the inventor of the new gun was shot dead at the laboratory. Investigators begen searching for him in the laboratory.

The long and low sound of the whistle brought us to a stop. The station was crowded. Some went out and filled their flasks with hot coffee and some filled their vessels with water. Children who were darlings to their mothers in their homes now during the train journey became perpetual nuisance. One child wept pointing its hands towards the confectionary seller. One looked at the plantain fruit on the other child's lap and cried to have one plantain. Outside the window there came a peculiar noise, "COFFEE...", "TEA...", "CHA...GARAM..." There was also another voice 'KALKI' 'ANANDAVIKATAN' 'KALAIMAGAL' 'SUNDAY STANDARD' 'ILLUSTRATED WEEKLY .....'etc.

From the next compartment there came a shrill voice. Certainly it was a young lady's voice. The intarrogation was, "Don't you have women's weekly?" There was a vernacular negation. An old man from his slumber arose and asked me what station it was and I replied it was Bangarpet. Soon he got down with his bag and baggage.

The train started again and there was the usual rush everywhere. A push back and a pull forward brought the train to a swift movement. Just then a gentleman rushed past to the door and got in with a copy of the week's "Illustrated Weekly." The cover page attracted me. He sat in front of me in the opposite row. He was well dressed with a tweed suit, a Tootal tie and an evening hat. I was too much impressed with his gentlemanly demeanour. He flung at me his silver cigarette case and asked me to have one. But I declined the offer as I do not smoke. But instead I asked for his magazine. I came to know that he was a dealer in medicine.

I remembered to have seen him getting down from the same compartment in Whitefield Station asking me to watch a leather suit-case which he pointed to me. It was placed in the luggage stand opposite to my seat. After some time I was interested in studying the history of the Bhils—a north Indian tribe. It was so interesting that I could not even see the gentleman getting down in Jalarpet. Even here I was not interested much in seeing the platform plays. A short story by a modern writer further fascinated me.

The voice of the tea-vender drew my attention and I saw to my surprise that it was Katpadi. The gentleman who got down at Jalarpet came running from a corner somewhere and entered my compartment. He took the black suit-case, bade me good-bye and got down from the train. I returned him the magazine but he refused to take it and allowed me to own it. I rejoined over the occasion of meeting such a friend.

The bell rang, the whistle was blown, the flag was waved up and down, the train gave a slow and silent run with a low long whistle. Usual buzzle in the station continued. The station was out of sight. I was feeling weary and tired and at last I fell asleep.

I ran up and down the mountain chain. I was dressed in muslin, silk and gorgeous dress. The OREADS (Mountain Nymphs) turning some with their flutes, fiddles, and lyres, and some dancing with their fine fairy legs. There I saw the silver sky becoming copper and then pink and then crimson. A picturesque sight it was: The clouds moving with vivid phase, I was asked to sit in a silver chamber by seven fairies. I sat there as a King. The Fairies touched the silver chamber with their soft shining and smooth fingers. The chamber rose high in the air. The chamber rose high in tha air. The velvet cushions, the china silk, the Indian muslin and the Persian perfumery gave me a gentle sleep. I

felt after a few moments as if I was knocked to the ground with face against the earth.

I awoke and everything that I saw a moment ago disappeared. I was lying in a jolting and jagging train. It was the book that lay down on the floor, disturbed my sleep. The knock of the book on my nose troubled me for a few moments. I felt that Mountain Nymphs, the fairies, the Silver Chamber and all those experiences were a mere dream. I threw the book that disturbed my sleep on the gentleman who slept on the berth just above my head. He rose from his slumber and asked me for an excuse. The train came to a stop. He asked me what station it was and I replied that it was Central. " Central ?" said he and continued, " then I must get down here. " He got down from his place and set right his belt. From his uniform I understood that he was an Inspector. He got down from the train and ordered the two Constables who were waiting to receive him to carry his luggage to the station. The two Constables entered the carriage and carried away a 'hold-all', a portmanteau, a small 'meals carrier' and some files along with a type-writer. The sight of the Inspector was furious. He stared at the Constables and scolded them for not bringing his suit-case. The two rushed into the compartment. They gave no way to me and other co-passengers and searched all our luggage. What they required was not found. I overheard somebody speaking that it was a black leather suitcase that was missing. I guessed that it would have been the suit-case that the gentleman who got down at Katpadi took away. " A daylight theft : " I examined my things to see whether I missed anything. Yes, I also lost my new umbrella. From now onwards I do not closely move and do not believe all those whom I meet in their rich dress.

" This is an imaginary story and it does not affect anybody. "

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AS SCIENCE ADVANCES.

By R. ANANTHAN, II. U. C.

Scientific discoveries have reached a stage of excellence during this century. This century can be called the "Century of Science." The idea of utilising the tremendous energy produced by scientific discoveries has spread throughout the world. The discoveries had their origin in the 1st century and even before. The scientific discoveries were first carried on by philosophers It was Aristotle, who devised the Law of Conservation of Matter in 400 B.C. He said that nothing can be made out of nothing and it is impossible to annihilate anything. Modern philosephers tend to leave such difficult matter (as the uneven velocity of the feather falling under the action of gravity) to physicists. Democratitus (460 to 370 B.C) had argued that in a vacuum, heavier objects would fall faster than lighter ones. Aristotle held that they will have the same velocity.

Galileo was the first to understand better the motion of inanimate bodies. As a result of his innumerable experiments, to him, more than to any one else, goes the credit of being the father of modern science. His method was not to ask why things happened as they do, but what is it that happens. One great field of Galileo's endeavour had to do with motions of bodies, both celestial and terrestrial. He bagan his studies by his study about pendulums and inclined planes. It has since been found that the analysis he used, not only applied to the basic aspects of modern intricate machines, but also the fundamental in the wider ranges, including stars and galaxies. If to his contributions, he added those of Sir Isaac Newton's (1643 to 1727), then it can be said that up to the 19th century, no scientist had ever found anything new. They had only amplified and added details to their ideas, principles and laws. Newton himself devised his laws from Galileo's principle of inertia. His second law amplifies and gives the exact relation implied by the first.

Galileo went through the words of the great men and demonstrated that all bodies reach the ground in the same interval, irrespective of their masses (the masses being not too light as a feather) by dropping a heavy ball and a light ball from the leaning tower of Pisa. The falling of an apple led Sir Isaac Newton to conclude that all bodies reached the ground because they were all attracted towards the centre of the earth. He found that the gravitational force varies inversely as the square of the distance. It was based on astronomical observations by his predecessor Kepler and it can be proved by direct terrestrial methods. Cavendish performed an experiment to verify it and in the course, found a method for weighing the earth. Newton's third law, the law of conservation of momentum, when applied to the three- planets, the earth, the sun and

the moon, we get astonishing results. 4,000 million years ago, the day was only 5 hours and the month a little longer. The moon was at a distance of 9,000 miles from the earth instead of a quarter of a million miles as at present. Even so, our day is gradually getting longer and longer and when day and hour become equal, they will be as long as 47 days are now. The moon will then be farther away, a speck in the sky, unchanging in position, with respect to the earth. Many thousand times a thousand years will elapse, however, ere these changes take place. For beyond that time, the law implies, that through the agency of the tidal forces raised by the sun upon our small planet there will become an age when the moon shall be brought back closer and closer to the earth until probably, it may actually be shattered by tidal forces and our planet will acquire a ring of fragments such as we see surrounding the planet of saturn at the present time. The law makes us inquire into the entire solar system.

Newton's laws and Galileo's principle of inertia lead to the definition of impulse. How is it so? Quite a large number of pages, alas, will be required to make this clear. It is as a result of this principle that we have to-day innumerable equations dealing with energy and work. The earth gains energy from the sun. The sun loses 4,000,000 tons, part of its mass per second. At this rate, the sun will lose .00015 tons part of its mass in the next billion years. The earth gains 900 billion ergs of energy for each gram of it from the sun.

The experiments of Dr. Joule lead to the law of conservation of energy. He found that by doing a certain amount of work a known quantity of heat is produced. His follower devised an apparatus for determining the exact relation between work done and heat produced. While these subjects like Dynamics and Heat were progressing, Hydrostatics was not static. It was also developing and several devices were made by scientists for exhaustion of air and for compressing it too. Many pressure gauges were made and the submarine was first thought of. Dr. Joule's experiment was a death blow to the Caloric theory. James Watt thought of converting heat into energy and succeeded in building a quick mode of conveyance, the steam engine.

The electrical energy, which is the life of the 20th century was in existence even from the origination of the world. But it was the Greeks who found that amber when rubbed against fur gets electrified. In 1603, Gilbert demonstrated before Queen Elizabeth, that things other than amber got electrified. Similar experiments were carried on by scientists, with electroscopes and as a result of the many experiments Edison clearly exposed the phenomena of "Thermionic emission" and "Photo Electric effect." Sir J. J. Thomson conducted a number of experiments regarding the thermionic emission. Farady and Sir William Crooke conducted experiments with evacuated tubes. They found that at atmospheric pressure an electric spark can be sent crashing through the air. When

the pressure is gradually reduced to about one eighth of the atmosphere the space within the tube suddenly breaks down and a long narrow filament of luminous colour like a glowing snake appears extending from the positive to the negative electrode. As the evacuation proceeds, there is a blue glow around the cathode (negative electrode) and a dark space between it and the reddish glow that extends down to the anode (positive electrode). This dark space is called Faraday's dark space. As a result of this experiment, we have now long tube lamps of various colours (the difference in colours is due to the nature of the gas inside) used to decorate gorgeous marriages and festivals.

The task of the scientists proceeds and they have studied about positive rays, protons, electrons, neutrons and isotopes. They have weighed the electron and measured its velocity. The study of these particles and more about protons and nuclei's has led to the discovery of cyclotron (the atom bombarder.) The result is the atom bomb.

The scientific discovery proceeded further. H. Bequerel quite accidentally found about radio activity in 1396. Stimulated by the discovery of "X" rays, by Rontgen, Bequerel searched for a substance other than glass, which is rendered fluorescent and succeeded in his attempt. He discovered that radium salts were rendered fluorescent and fouud that the X rays emanating from the radium attacked a photographic plate and exposed it. This was the first record of radio activity. The three distinct types of rays or emission were detected and were called by the three alphabets of Greek,—Alpha, Beeta, and Gama. More significant for the present study is the alpha particle. If alpha particles are allowed to stream for months into an evacuated tube Helium gas was found to be inside it. Indeed these Alpha particles are Heliumions which have lost both the 2 outer negative electric charges they possess in the neutral state. It is evident that when radium is kept for a long time, it gradually and spontaneously disintegrates. One of the disintegration produces of radium is Radon belonging to the zero group of the periodic classification. Radon is also radio active. It disintegrates into radium "A" emitting alpha particles. Radium A becomes Radium B shooting out alpha particles. This again disintegrates into Radium "C" without the emission of alpha particle, but the swift beeta particle comes out.

The innumerable experiments of Rutherford have left us with the discovery of luminous dials. This luminosity is due to the fact that traces of radio active materials have been mixed with a florescent ones. The alpha particles shooting off from the disintegrating atoms make as they collide with and stopped by the molecules of fluorescent substances such as zinc suplhide or Barium platino cynide. A study of the dynamics of these particles, their velocity and action on gold foil were studied by Prof. Rutherford.

The great guiding principles of Dalton, which were guiding the progress of modern science till the 19th century failed during the 20th by the discovery of isotopes. Recent works with "X" rays have enabled us to look at atomic structure with sharper eyes.

Martsen, Rutherford, Chadwick and many others have observed that when some of the lighter atoms like lithium, berylium and nitrogen are shattered by alpha particle bombardment the destruction is not confined to the outer electron system.

The progress of science is eternal and it proceeds and proceeds. Where will it stop? There is none to answer. The modern principles, I regret, could not be explained here. The different experiments carried on by various scientists lead to astonishing results and to-day humanity has so much progressed as to be capable of demolishing the world by a single bomb. May the modern discoveries of physics be used for the maintenance of peace in the new world!

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TO THE MOON.

By ARJUN CHATRUMAL, II U.C.—Group III

What does one think about the people who are thrown out from their land to beg from door to door, wandering from place to place and even from country to country ? They are not satisfied with this. But even if they were allowed to wander from globe to globe, still they may not be satisfied, because the motherland has so much magic that even generations after generations one cannot forget it. Even if the flesh perished the soul may wander and will never rest till it reaches the motherland. I am one of those who have wandered from one corner to another corner of the globe but still wish to reach the other globe and at last I succeeded in it. To achieve my goal I had been inventing powers that may take me to the moon. But fortunately I heard about the Atom Battery. So I had been thinking of this power to take me to the moon.

I reached ABCYZ the capital city of the moon. I was received with all the military honours by the people residing there. I was taken in a car whose body was of glass, to the palace of the High Maiden. This title may be compared with the title of the Prime Minister of our land. Two things made me wonder on the way, that are worthy to be stated here. One, I found everything made of glass. All roads, buildings, theatres, hotels, palaces and almost all the vehicles were made of glass. Secondly, I found women employed in many places where only men are employed in our land. Women were the suppliers in the hotels. The fact is that it was a woman who was the driver of my car. All the regiments of the army, police and constables were women. At this sight I thought that there may be some global wars like those in our land, that might have brought the shortage of men and consequently employed women in their posts. I found only women receiving me warmly. So I was sure that there might have been some wars or how can women be employed in such hard posts while they are expected to rule by sitting on chairs softer than cotton, and touched so carefully as the fire ? To touch a girl is to touch the fire.

After I reached the palace, dinner was served. Again to my surprise the dinner table was served by a man who was covered from head to foot leaving his hands and face out. At this all the blood of my body rushed to my face but I kept quiet still. After the dinner there took place a meeting and I was asked by the High Maiden, "what kind of news and from what kind of land have you come ?" I told her, "I come from the country called India and have come to see what kind of people live here". Then she made the following statement.

" There are 3 countries in the kingdom of the moon. Each country has its own chief minister and above them is the High Maiden. Almost all the politicians are women and consequently only women govern the country. To support this kind of government all the women are recruited in the army. Again there are two reasons for the politicians being only women. One, they only can bring peace in the land. Secondly they are in majority. I want women to rule the country wherever they are in majority. We, here cannot bear the injustice done to women in your world. We are not satisfied with the slogans of secular, republican and peoples' states, which only fill the bellies of the men and kill rather murder the rights of women who are bound to drag the yoke like a bull till their flesh turns back into dust, blood into water and soul into wind. There are women in majority in your land but still men rule over them. We want women to rule, for they are in majority. We will use our health, wealth, flesh, blood and soul to set free the flesh, blood and soul of our sisters in your land, from the yoke that is put around their necks by men ". I was surprised at her statement and asked her how the people there felt in political, economic, theological and socialogical fields.

The High Maiden said, " women in our land do not suffer as they do in your land. The men here do not treat women brutally as they do in your land ". I thought that men may be suffering and may be treated brutally there. She continued, " The people do not blame government if it does not rain, as they do in your country. In your country the people blame the government if their wives fight with them. They blame the government if a barber cuts their moustache into Hitler cut instead of sword cut and if a *washerman* tears their clothes. They want the government to pass laws to wipe away poverty, drinking, untouchability, gambling and many other evils that should be tried by the men themselves. The people in our land do not want government for these useless purposes. Again we try to bring up the poor to the level of the rich while you in your land try to bring down the rich to the level of the poor ".

In conclusion she said, " You men on the earth make women the rulers of the land or get ready for war ". I told her, " Do you want to prevent war by war ? Do you want to put down fire by putting petrol ?" I told her that no woman could rule our earth so long as even a single man breathes. We may like to die rather than submit to women. The High Maiden suddenly rose from her chair made of glass asking me to get ready for war.

I came back to the earth and began to rouse the people for war by shouting slogans of war. I found my father waking me up !

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ENGLISH AS IT IS NOWDAYS.

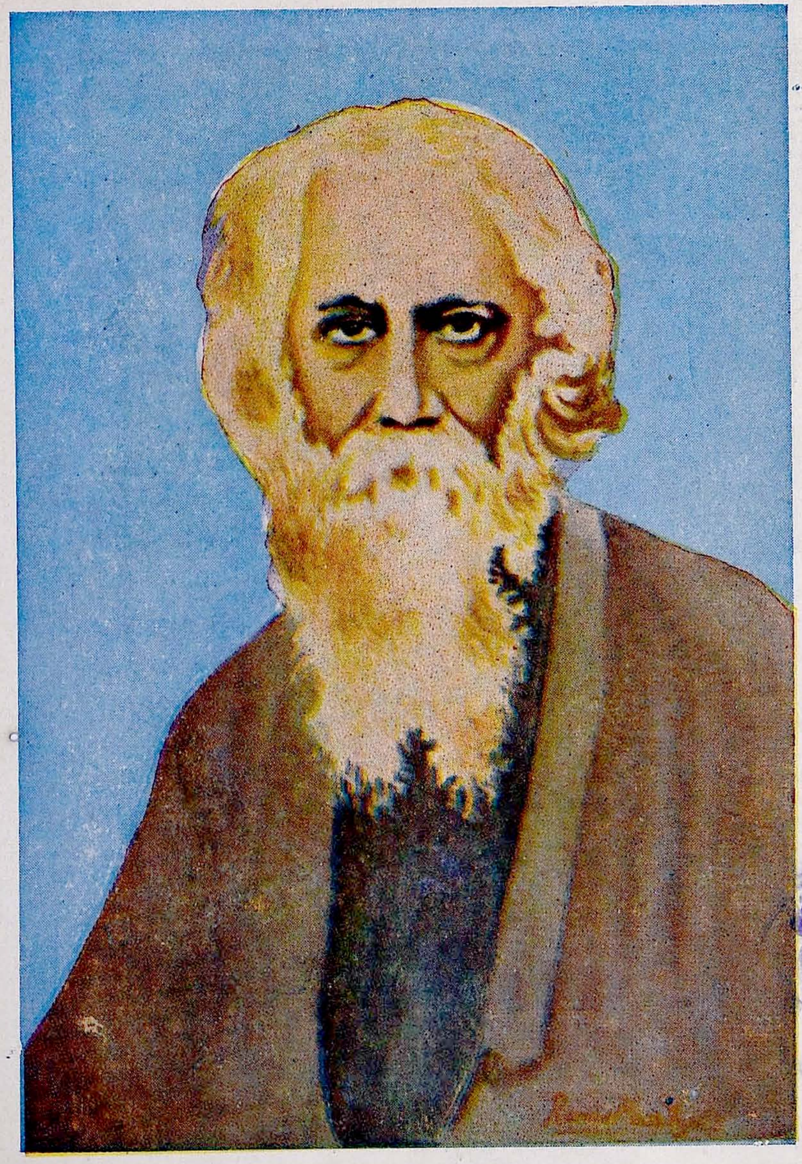
BY S. VAITHIANATHAN, I U. C.

It has now become a fashion on the part of some linguistic bigots to scoff at the uses and values of the English language. They are so bold enough to say that English is the mother tongue of the English people alone who are about 6000 miles away from India and that till recently India was under the British Empire when there was a need of speaking English compulsorily, that as India now has attained freedom and now as English is not our national language there is no need of speaking English. Tc oppose this wrong statement I have to write this essay in the following few lines.

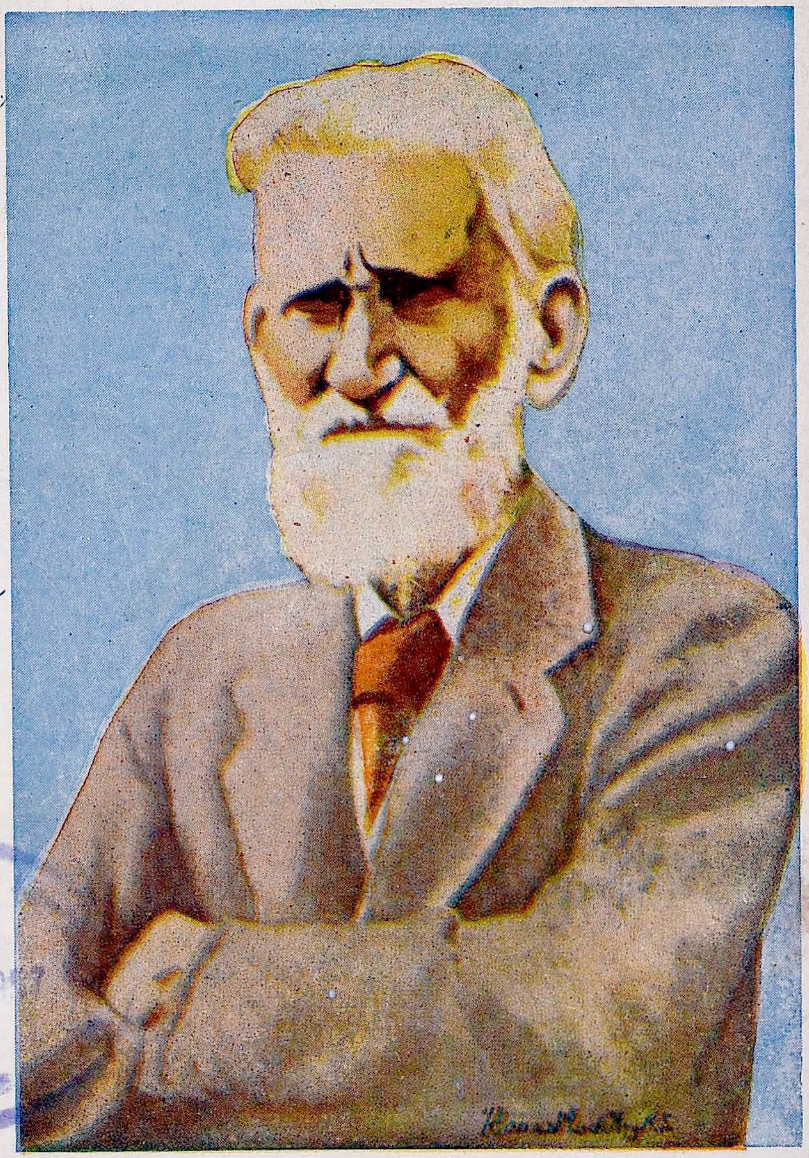
They are saying that it was Mecaulay who made us slaves and compelled us to study English but I say that it was Macaulay who helped us to fight for freedom. We then only realised the need of independence. Mahatma Gandhi and other prominent leaders, even though induced the people to boycott foreign goods and European customs, did not say that English should not be spoken in India. It is the international language. It is spoken in several countries throughout the world. iWthout knowing the prominence of the language some of us are saying that English is not necessary for us. It is really a foolish statement because if anyone wants to go to any other country out of India it may not be possible for him to have free exchange of thoughts. The medium of instruction in the colleges also is English. Our present government even after the attainment of Swaraj made English as the medium language. It is really a pity in the case of students who do not pay the required attention to English in their High school studies. That is why the standard of English has gone very low.

Now let us consider about the worldwide literature of the English language. Almost all the books regarding Science, industrial developments and Law are written in English only. Many of these books are of much importance and they have yet to be translated into many other languages. It may lack in the expression if even an attempt is made to translate them.

Now Science has become more and more front page news of recent years and therefore every one will have to study something of the special part of it. How can it be possible to study this subject without knowing anything about the language in which it is written? Some of us can easily say "Why could not these books be translated into their respective languages and study? But it may not be possible to study it and understand it as in the case of the mother tongue. Will it be possible to expect the same expressions when we study " Tholkappiam ". which is in Tamil ? in any other languages ? Now let us consider about the promi-



By Ramamoorthy, A. S.



By Ramamoorthy, A. S.

24 DEC 1957

"Come back! Come back!"

By S. Venugopal, II U.C.

nent archtects of the English language. Like the three Gods in Indian mythology named as "Thirumoorthy" there are also three eminent poets in England, namely, Milton, Shakespeare, and Wordsworth. Not only these but several others took keen interest for the growth of the English language.

Geetanjali as it was written originally in Bengali was not regarded to be a popular one but when it was translated into English it became worldwide and even the Nobel Prize was given to its author Tagore. In the same way Nehru's Autobiagraphy and Glimpses of World History and several others also are today regarded to be ever lasting literature. They are also in the English Language. Shakespeare today is regarded to be the best play-writer and Milton the only epic poet England had ever produced. Great appreciation of nature could be seen though the works of the Lake Poet, William Wordsworth.

The one peculiar note in the English literature is the "Sonnet" which is one of the classifications of poetry. English is the only language which has the most classfied mythology.

English is certainly necessary for any one entering Government service, trade or the legal profession. Lawyers cannot plead in the courts without knowing it.

English is a noble language and possesses one of the finest literature in the world. A knowledge of English introduces a man to some of the finest books ever written. It is the key to the "King's Treasuries" as Ruskin called books.

"English certainly could not be an alternative for the national language. But at the same time we should realise the importance of English in not only international spheres but even for our study. If we give up the study of other languages we shall fall behind in the race for progress. The progress of a language cannot be checked if that language has its roots among the people. Rabindranath Tagore enriched the Bengali language. The enrichment is not confined to few educated pandits but even rural folks read and sing the lively songs and books" So said Nehru about the study of the English language.

So in conclusion I have to say one thing and that is, the English must be known by every one. But what can we do if any one did not have the taste to learn the language? There my opinion is to make English as an opitional language and in that way if any did not want to study it he may leave it and face the consequences. All the more I have to say one thing and that is, English is one of the beautiful languages and if any one neglects, it is his fault and not that of the English language.

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"HOME SWEET HOME".

By SAMIDOSS, T. II U. C.

Two years back I had been in the North. Among the dazzling places to which I paid a visit, two outstanding places are ever vivid in my memory. The Taj Mahal at Agra, one of the wonders of the World, representing pomp and beauty. And the Golden Temple at Amritsar, radiating piety and peace. The birth of Pomp and the Home of Peace, however, afford me less beauty and piety than the poor cottage.

I have turned my ears to high-sounding philosophy of priests, morals of teachers, orations of speakers, several accomplished persons, scholarly gentlemen and the elite of different parts on earth, but the timely advice of my father vibrates my heart more than anything else.

I have tasted spicy-food, costly dinners, sugar, sweets and honey; Nevertheless, the simple food that my mother gives is my Nectar and Ambrosia.

I am a lover of music, classical songs, poems, rhymes, hymns and ballads. In spite of these, the ditty that is shaped from the lips of my little sister is the sweetest of all.

I have perused Shakespeare's plays, feasted my eyes with Raphael's pictures and bent my ears to Beethoven's music, but they all sink into insignificance before the drama of my family's every-day life.

Even if I were to go throughout the length and breadth of the world, my home is the sweetest place to me, though spectacular things are not seen there, as are found outside our hearth.

East or West
Home's Best.

OUR COLLEGE.

By M. VILVANATHAN, II U. C.—Group III.

We, the Inter Senior students, will be soon going out of the college to plunge into the 'wide World and Wave of men', as there is no Higher Class in our College. But before leaving the college I long to write a few lines about my impression on our college life here.

How much the college years constitute in one's own life! Where can we have the spice of life except in this miniature world of the college? Every student is different from every other, every lecturer unlike every other, every tutor unlike every other. Each student plays his characteristic role for a while and then slips out of the dear portals to plunge into the wide world. The best place for training not only the intellect, but also the character of young men and women is the college. But it is the student's own business to avail himself of his short sojourn in this microcosm of the academic world, for building up his character and to learn how to get on in life. Character is everything. A great head may make a great man. Nay, the true great man is he who has a great heart too. In our daily contact and association with hundreds of boys we get ample opportunities to help and serve others and to make them happy by little acts of service. That is the key note. There lies the chance for happiness. The sincere efforts made to collect funds by organising and selling concession tickets for the cinema and thus to help the Y. M. C. A. which is very useful to the students and the public alike is a worthwhile example of the service that we do for others. The five hours that we spend at college are the happiest and most useful hours of our everyday life.

Voices, thundering and sonorous, pathetic and musical, and tinkling, keep us entertained. Some hold us in rapt attention throughout the live-long day. Lessons imbued with inspiration, and wetted with perspiration, discourses dictated and extemporised—these form the 'fodder' with which we hungry sheep are fed.

During morning sessions one feels quite fresh after a morning bath and a good feed from home. As the sultry sun climbs high, a feeling of drowsiness gets hold of us. The afternoon classes, especially on a hot sunny day and in the hot season, are intolerable. We are anxious to slip out of the lecture hall and I suppose the lecturer, too, does feel so at times. At such times the boys who possess a watch are sure to get an honourable place. I must, however, even add that there are some classes-such as Tamil and English hours when we forget even to glance at the watch. The lectures are so very interesting that make us unconscious of the passing of time and are only roused from our assigned seats with a start by the sound of the gong at the end of an hour.

Excursions form another part of our regular work. We visit place of great interest and importance both for history and scenery. Famous historical spots like MAHABALIPURAM and GINGEE, and dams like METTUR DAM were all included in our programme for excursion. On these outings we boys come together, understand each other and learn, how to move in an orderly, well-organised groups outside the college.

"The Social Evening Entertainment" was an interesting event in our college life. The students produced a variety of interesting items. The budding young actors attracted a good gathering and won the appreciation of one and all.

"The College day" is perhaps the day to which we all look forward with greatest yearning. It is always the occasion for rejoicing and a bit of gallavanting about.

This year on "THE SPORTS DAY" we had a grand display of physical activities which included cycle race, sack race and other indigenous excercises. They won the appreciation of all the distinguished guests.

Immediately after the Christmas holidays there comes a break. There was the warning and drive to begin serious study. 'Better late than never' is the motto of some of the boys. The bookworms busy themselves among their worn-out books more than ever. The erstwhile wasters develop cold creeps down their spine and wonder what they should do at the eleventh hour. They have now to forego not only their 'beauty' nap at noon but even their 'necessity sleep' at night.

After the protracted revision holidays, at last the day dawns on which we are to face the ordeal. The 'Exams', are a matter of mixed pain and pleasure, pain at having to mug up and absorb all the good, bad and indiscriminate notes and pleasure in being able to display our knowledge. The day of the publication of the results is to many,' the day of judgment' for the criterion is still supposed to be the 'survival of the fittest'.

The break up party of the Intermediate Senior Students is in a way a pathetic affair because many of the students feel as though they have come to the fag end of their happy student life and are pessimistic about the future. The parting of the ways comes, the roads branch off into so many directions and each boy finds himself alone in his chosen path. After being 'nursed upon the self same hill' and feeding, in the same flock together for many long years, we can hardly reconcile ourselves to the idea of parting from one another, perhaps for ever. I trust that we shall all walk worthily in whichever path we may go.

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VOORHEES COLLEGE, VELLORE

FIFTY-FOURTH ANNUAL REPORT.

Monday, 24th January 1955—5 p.m.

It is with great joy that we recall the celebration of the fifty-third anniversary of this college on January 18, 1954, when the members of the deputation from the Board of Foreign Missions, R.C.A., U.S.A., were present with us. The importance in the function with its grandeur was enhanced by its celebration in the 'Arcot Mission Centenary Pandal' when Rev. Harvey B. Hoffman (President of the Home Board) presided and gave away the prizes and Dr. B. M. Luben (Secretary of the Home Board) delivered the College Day address.

Strength :—The total strength of the College this year is 514 as against 490 last year. As usual the demand for admissions was great and the University permitted us the admission of five more students in view of the late publication of the S.S.L.C. results in certain areas.

Changes in the Staff :—There were very few changes in the staff. We had the pleasure of welcoming Dr. & Mrs. B. Levai to our College. Dr. B. Levai has joined the English Department. He has come back to us with a Doctorate Degree in Education and has proved a great asset. He is also Chaplain of the College. He has a small room which he furnished and many students go to that quiet corner on the upstairs verandha to find comfort to their souls. Tamil Dept.—Mr. C. S. Rajah Pillai Left—Mr. David Athisayanathan joined in his place.

Mr. N. S. Krishnaswamy joined the staff as Lecturer in Chemistry, Mr. Eric Rajadurai as Lecturer in English, Mrs. H. Dason and Miss Gunaseeli Samuel as Tutors in English, Messrs. R. J. V. Prabhakaran and A. Venkataraman as demonstrators in Chemistry and Physics respectively. Rev. John Sathayanathan left for U.S.A. in July and Mr. N. A. Jacob took his place. It is so unfortunate that Mr. Jacob who went to his native place for Christmas holidays died suddenly of heart failure on Thursday, the 6th January 1955. Mr. J. P. Iswariah has taken his place recently as Lecturer in History.

Extra-Curricular Activities :—Besides the literary societies, useful and appreciable activities were carried on by the S.C.M. and Social Service Squads. During the year Chapel Services were conducted regularly. The Christmas Carol Service as usual was arranged and was followed by the mystery play called 'Eager Heart'.

There are about 380 students whose parents were eager that their children should receive the benefit of Scripture lessons and Dr. Piet, the Director of Religious Education, has drawn the syllabus and the instructions are given regularly. Religious films of high standard are shown practically every week to all the students.

Every Wednesday morning the Christian members of the Staff meet at 9 A. M. when the Acts of Apostles is studied in detail under the able leadership of Dr. J. H. Piet.

Results :—Our results in the Intermediate Examination for the year under report have been very good. On the whole 60. 5% passed completely. The following are the details :

English	... 79.6%	Physics	... 94 %
Tamil	... 98.8%	Chemistry	... 88.7%
Telugu	... 100 %	Nat. Science	... 92.7%
Sanskrit	... 92.3%	Modern History	... 82.1%
Urudu	... 85 %	Indian History	... 62.5%
Mathematics	... 81.1%	Logic	... 96.4%

Athletic Activities :—Our students as in previous years, participated in the Inter-Collegiate tournament and sports. The Sports Day is scheduled to take place on the 25th and 26th February 1955.

I will be failing in my very duty if I do not offer very special thanks to Dr. Piet for consenting to deliver the animal address and to Mrs. Piet for conserting to distribute the prizes.

Conclusion :—In conclusion we are grateful to God for the opportunity we are afforded for serving the youth of the Nation. We realise that we are at the verge of a new order of the educational system and look forward to the days when God would bless us for greater service.

Principal.

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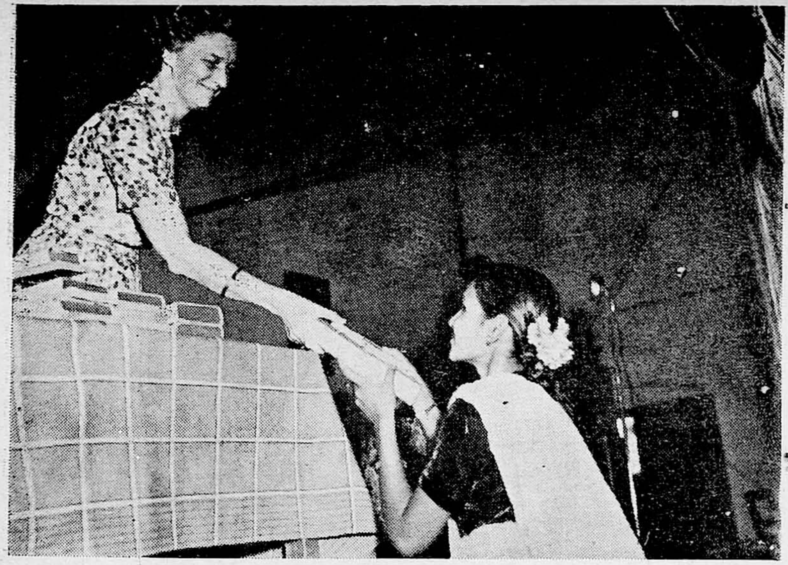

Mrs. Piet giving away the prizes.

Visitors enjoying the entertainment.

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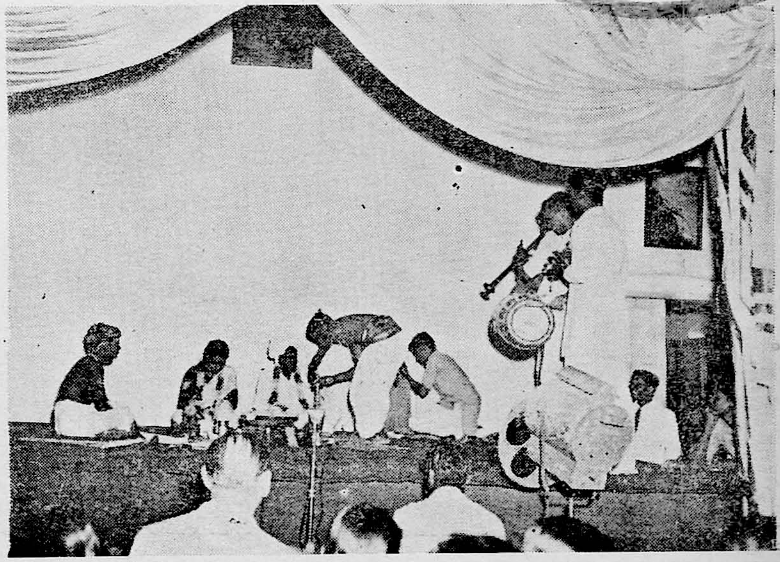

'Indian Wedding' Entertainment by Students.

Social Service Squad getting busy.

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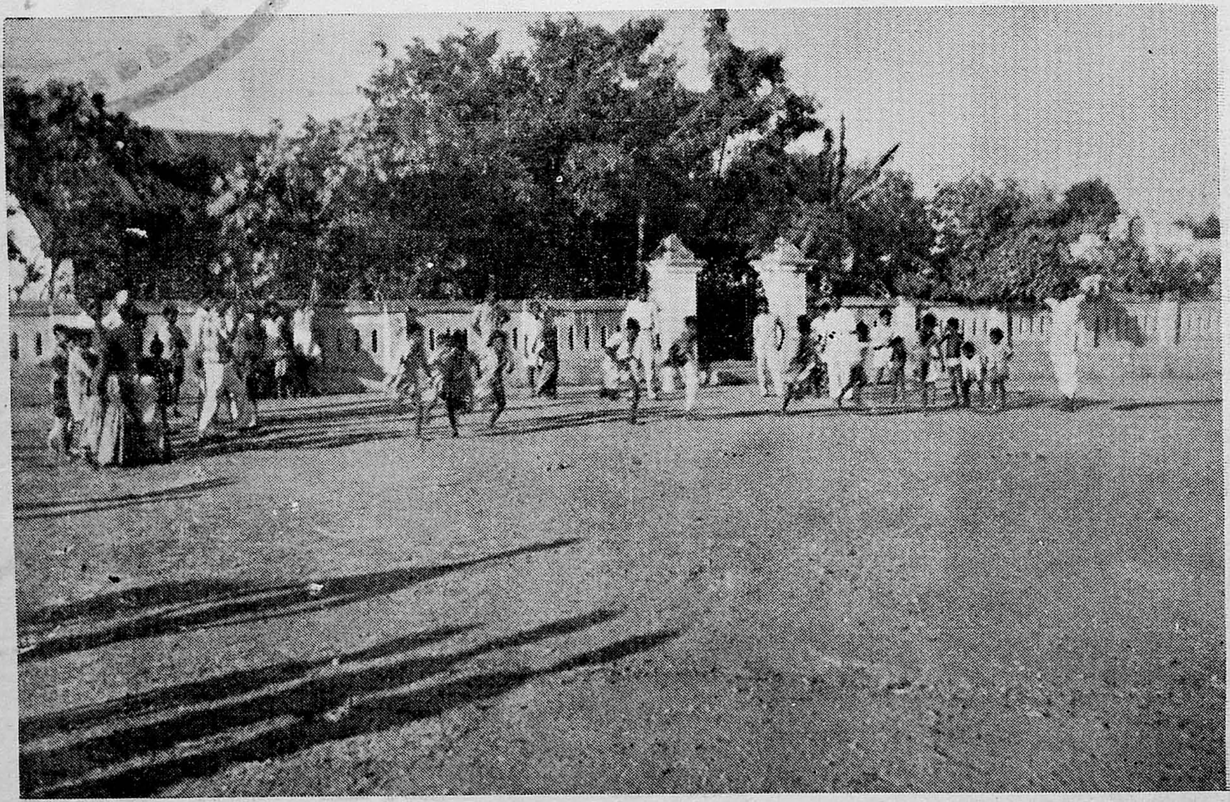


Social Service Squad conducting sports for children.

DISOBEDIENCE PUNISHED

BY V. THULASIRAMAN, II U. C. I Group.

One day, a king who was out, hunting, lost his way in the woods. As he was searching for the lost way, he heard someone speaking and approaching the place whence the sounds issued he saw a man and his wife cutting down trees. The woman was saying, "It must be acknowledged that our mother Eve did very wrong in eating of the forbidden fruit. If she had obeyed God we would not need to be working here so hard every day". The man replied, "Eve certainly was very wrong in eating the forbidden fruit, but Adam ought to have been wiser than to have done what she told him. If I had been in his place and you had wished me to eat of the fruit, I would not have consented."

The king thereupon drew near and said "You seem to have very hard work of it here, my good folk." They replied, "Yes, come with me," said the king; "I will support you and you will not require to work any more."

He brought them with him to his palace and gave them all requirements. Everyday the dinner-table was covered with dishes containing various kinds of food, but among them there was a large one which was always kept covered. At first the woman was very curious to know what it contained, but an officer of the king did not wish them to see what was in it. One day when the servant had left the room, the husband noticed his wife not eating anything and that she was looking very sad. On asking what was the matter with her, she answered that she wanted very much to know what was in the covered dish. "You are a fool," said her husband; "Do you not know that we are forbidden to touch it." Upon this she began to weep. Unable to stand her entreaties any longer, the husband opened the lid, whereupon out jumped a mouse which they chased about the room for a while in a vain endeavour to catch it and put it back again into the dish. It disappeared, having found its way into a small hole in the wall.

Meanwhile the king entered and asked where the mouse was. "Sir," said the man, "my wife wanted to see what was in the dish. "I lifted the lid and the mouse escaped." "Ah, ah!", said the king; "You were saying that if you had been in Adam's place you would not have listened to the advice of Eve. You should have remembered your promise." And turning to the wife he added, "As for you, woman, you silly creature, you had every sort of eatable at your command, but that was not enough; you wanted to eat what was in the dish, which I commanded you not to uncover. Go back and work in the wood again and don't blame Adam and Eve anymore; for you have committed the very fault of which you accused them."

(Adapted).

IN CHERISHING MEMORY OF LATE Mr. N. A. JACOB, B.A. (Hons.)

By M. VILVANATHAN, II U. C.—III Group.

On the evening of the 7th January 1955 when I went to visit my friend, he told me with deep grief that Mr. N. A. Jacob, Lecturer in History, passed away. Indeed these words came as a thunder-bolt and crushed my heart and my eyes were flooded with tears. I returned home with a heavy heart. The first words which he uttered when he met us "I am poor by birth", rang in my ears as a pang in my heart.

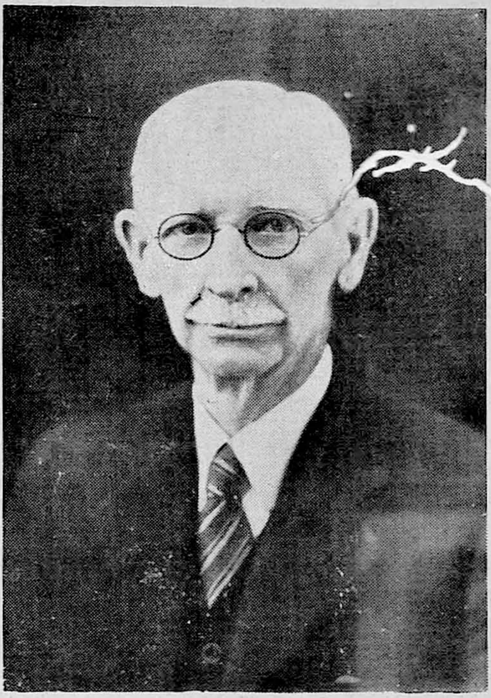
Mr. Jacob came to our college as a Lecturer in History after serving as a tutor for a couple of years in the Madras Christian College where he did his Hons. His beloved father breathed his last, two weeks before he joined our college. The family burden fell on him. Without losing courage, he took up the family burden and lived a simple life at Vellore.

When Mr. Jacob came to our class, some of the students asked him to tell his life. He told us briefly in such a way that we could understand his life better than anybody else's. He said, "I am poor by birth." He came from Alwaye in Malabar. He was an Anglican Christian. He took to teaching because he found it a noble profession. He understood the difficulty of the present Intermediate students. He worked hard and prepared fine and elaborate notes for the benefit of the students. He changed it to the style of our boys. He always thought of duty and never forgot to do his duty. He was liberal in giving marks and very strict in pointing out even the grammar mistakes in the answer scripts. He replied to each and every question which the students put to him in the class. He would often lecture while walking about.

He had a sense of duty which is lacking among modern men. He had been a faithful Christian and a dutiful teacher. He supported his family with the lion's share of his salary. He was a bachelor. He was an enthusiastic player of Tennis. He was always punctual. He was well equipped with all-round knowledge. He was not only accomplished in the realm of teaching and singing but also in acting. He actually acted like an old shepherd in the Christmas play and won the appreciation of even foreigners who witnessed the play.

He was a good guide at the time of excursion. During our excursion to Mettur Dam, he sang many songs both in Malayalam and English. He moved with us like a brother. He hated none and every one was his friend. Within a short period of six months he won

OBITUARY.



We very much regret to report the demise of the Rev. H. J. Scudder. His death took place at Roxbury, New York, on May 5 at the age of 87.

He was the first Principal of Voorhees College and served till 1900.

He was the eldest brother of Dr. Ida S. Scudder, founder of the Christian Medical College, Vellore. He was for a long time Missionery at Punganur, Chittoor District.

Rev. H. J. Scudder was born in India and graduated from Rutgers University, U. S. A. He retired from service in 1936, having worked as Missionary in India for 44 years.

the affection of all the students and the Staff. His death is a great loss not only to the History Students but also to the entire institution.

Whenever I come across any man wearing either blue or pink bush-coat, his humble figure stands before me. His voice is still ringing in my ears. When I study his notes, instead of letters, I find only his face. His sympathetic face and expressive eyes are still green in my memory.

In spite of his difficulties and disappointments, he paid the subscription regularly and liberally to the Church. From this alone we can understand that he was a pious Christian. When he quitted Vellore, I saw his face to be quite cheerful. There was no sign of death in his face. Death had half succeeded in taking away the body of our "KERALA FRIEND" but not his soul.

He had his untimely death in the prime of his youth. He died at a very early age. We learnt a great lesson from his death that life is uncertain. God takes young men for he loves them more and wants them for His service. Even though he died, his spirit still remains. He suffered very much. So God never liked that he should suffer any more and, therefore, He called him to His Kingdom. His soul rests with God.

Lastly, I console myself about the loss of Mr. Jacob by imagining that he is living, in a better world than this, and with a better company than that of ours in the Kingdom of God.

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SO UNLUCKY I WAS......!

By A. K. BALASUBRAMANYAM, Senior, Group I

One day more.........and only one day.........Only one more paper to face! After that I shall be as free as a bird in my home, sweet home.—— Alas ! ...... It is *Mathematics* paper. Not a brittle nut to crack. Still I think of the morrow when my feet will be on my native soil.

———— Amidst such thoughts ——— sleep conquered me and I conquered the bed. How glad would be my father (also mother) on seeing his youngest son, on whom their affections are centered. (notwithstanding my defects) on returning from college, after an absence, which was too long. My mother would prepare for me the unparallelled (in sweetness) dainties, and my sisters would appear in their gayest apparel possible. With these thoughts, I brought some sweets for my tiny cousin and some magazines for my sisters. I packed up everything perfectly in a pretty box (surely, exceptional is my brain).

Oh...... There is one thing worth-mentioning. I have forgotten to bid adieu to my 'somewhat' near relatives in Thorapadi. Otherwise they would spring upon me (Of course lions are less a match for them in this case). I preferred cycle to bus, for, I had observed that these tin tiny town buses stop four times the time in which they should move. Even then, since I had not a bicycle of my own, I approached my dear friend,' Joseph the bravado'. He was so good a friend as his bi-cycle. Oh...... I had forgotten to think that that day was a Sunday and 'Joseph the bravado' would have been to the Church. So I went to hire one. We are such fellows (from the point of view of the cycleshop owner) that when we hire, we will be given a worst sort of bicycle possible though it may appear new. Yes............ ' the quality of a cycle is inriding '.

I would at least have gone up to the Muslim High School, had it not been due to the chain that gave way and to the break that broke down. This roused my unrousable anger (anguish too) and I went back and threw the bicycle (rather an assortment of iron bars), straight on the floor, and ran back very fast. Even the English champion Bannistar or Landy of Australia would not have run so fast on that occasion. The reason was that I was, in the superlative degree, afraid of the 'Scorpian moustache ', and the 'pillar hands', and the 'forest head', of the cycle shop owner.

All the way cursing my ill luck (or my star, whatever you choose) I sullied forth to catch a bus. I somehow reached my 'somewhat' near relatives, somehow drank the Coffee they gave (Of course an undrinkable

one) and somehow got relieved from them (for they asked me to stay for another day).

Somehow I had my luggage borne off to the bus-stop at Katpadi, for I had to take up the bus for Chittore there. Of course, long-run buses are always better than the tin tiny town buses.

Fortunately or not I happened to meet one of my dearest friends (I had many) who also was bound to the same place. How it became our wont I cannot say that whenever we met we should drink each other's health (by a cup of hotel-coffee, nothing more and nothing less). We drank at Ananda Cafe, and we began to dispute as to who should pay off the bill. Somehow I paid the bill. When we just came out of the door my friend cried as if in dismay, for his lovely purse (I know not what it did contain) was absent in his pocket. The mystery of this purse led me to the Flannan Isle mystery. Either he left it at home or had it been 'Pocketed' (experts in that branch of art are innumerable in this town) I cannot presume ; ....

So it came to my lot that I should pay for my friend, too. Somehow I reached the native soil of mine. As usual, we drank each other's health in Oriental Lodge and I reached my home, sweet home.

To my dismay and disappointment, I found my house in dead silence. Certainly there should have been no death, for, I am sure, our people are at least punctual in despatching and delivering telegrams. Stepping inside I found my father in gloomy reflections and my youngest sister was sobbing. My father, I learnt later, had been dismissed from service by the head-man who was not on good terms with him. At this moment my sister has asked for a new pair of dresses and got blows, instead.

.... "Alas" ...... I cried...........................I heard my uncle "If you sleep like this, how can you get a pass or class in the exam .... ?"

I stretched the Calculus book before me................................All was a dream !

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ON READING MACAULAY

By P. S. VENKATESWARAN, II U. C.

Thomas Babington Macaulay, one of the best English writers, is well known to everyone who knows something about English. He was a legal advisor to the Council of India. The Chief works of Macaulay's writings are his essays, his History of England, and his poems, especially the Lays of Ancient Rome.

The very first idea that any one who peruses Macaulay's works would form of him is that he is a very well-read man and a very alluring writer. We understand from his writings that his knowledge of History and Literature was extensive and accurate.

The next thing we notice in his writings is his impressive language. A short sentence follows a number of long sentences, creating new style for him. We find such cases even in the essay on the "Impeachment of Warren Hastings."

"The Place was worthy of such a trial. It was the treaty hall of William Rufus, the hall which had resounded with acclamations at the inauguration of thirty Kings, the hall which had witnessed the just sentence of Bacon and the just absolution of Somers, the hall where the eloquence of Strafford had for a moment awed and melted a victorious party inflamed with just resentment, the hall where Charles had confronted the High Court of Justice with the placid courage which has half redeemed his fame. Neither military nor civil pomp was wanting". The balanced sentences of Macaulay are also unique. We find in the same essay, "all the various kinds of interest which belong to the near and to the distant, to the present and to the past were collected in one spot and in one hour. All the talents and accomplishments which are developed by liberty and civilization, were now displayed, with every advantage that could be derived from both co-operation and from contrast. He sometimes uses exaggeration merely to impress vividly upon the mind of the reader the point which he thinks to be very important. We find in the same essay, "There were gathered together from all parts of a great, free, enlightened and prosperous Empire, grace and female loveliness, wit and learning, the representatives of every science and of every art." As for the historical allusion may be cited, "there the historian of the Roman Empire through and of the days when Cicero pleaded the cause of Sicily against Verres, and when, before a Senate which still retained some show of freedom, Tacitus thundered against the opressor of Africa".

Macaulay's essay on the "impeachment of Warren Hastings" is one of his best works. He has also written about the life and work of Joseph Addison, Lord Byron, John Bunyan, the Life of Dr. Johnson by James Boswell, Willaim Pitt the Younger, John Milton, Robert Southey and others.

Macaulay begins his criticism and savage attack on Mr. Croker's edition of Boswell's Life of Johnson abruptly saying (in his own words) "This work has greatly disappointed us". But afterwards he says "The Life of Johnson is assuredly a great, a very great work". He does not stop with this. He says "Homer is not more decidedly the first of heroic poets. Shakespeare is not more decidedly the first of dramatists, Demosthenes is not more decidedly the first of orators, than Boswell is the first of Biographers". He praises Boswell by saying, "He has no second. He has distanced all his contemporaries so dicidedly that it is not worthwhile to place them. Eclipse is first and the rest nowhere". But his praises are rather cleverly put and not taking the person to the very heights of greatness as Macaulay's intelligence is as great as intelligence itself. He then says, "Many of the greatest men that ever lived have written biography. Boswell was one of the smallest men that ever lived and he has beaten them all. Beuclerk used his name for as a proverbial expression for bore". That such a man has written one of the greatest books in the worked is strange enough. But that is not all. Many who have conducted themselves foolishly in active life and whose conversation has indicated no superior powers of mind have left us valuable works. Goldsmith was very justly described by one of his contemperaries as an 'inspired idot', and by another as being one "who wrote like an angel, and talked like a poor poll".

"While many attained greatness in spite of their weakness, Boswell attained it by reason of his weakness". So far with Boswell's life of Johnson. Now let us cast our looks on his work on the life of John Milton. Milton was not born blind. After he became blind he produced his greatest work, "The paradise Lost". But Macaulay says "The work itself will not add much to the fame of Milton. It is like all his Latin works well written though not exactly in the style of the prize essays of Oxford and Cambridge. "Macaulay was simply awed by the splendour of diction of the work. He says in his essay on the poet, "the nature of his subject compelled him to use many words that would not have made Quintilian spare and gasp. The book, were it far more orthodox or far more heretical, would not much currupt the present generation. It is by his poetry that he is best known". He also points out that Milton's imagination was very great.

> "As imagination bodies forth
> The forms of things unknown the poet's pen
> Turns them into shapes and gives
> To airy nothing a local habitation and a name".

Macaulay's essays reveal him as a descriptive writer of the first rank remarkable for the wealth of his knowledge and the fullness and the aptness of his allusion. As a poet, Macaulay wrote vivid, swinging verse, full of lines that linger in our memory.

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GLIMPSES OF RAJASTHAN.

By K. VASANTHA, I U.C.

It was indeed a piece of unforeseen good luck that took me to Pilani in Rajasthan to do my Intermediate Course in Science. Though I had to study another year in the same I. U. C., consequent on my brother leaving for New York to join the Staff of the Columbia University, I certainly feel I am much the richer for the varied experiences I gathered there. I took the opportunity of my stay at Pilani to travel as much as I could and see for myself Rajasthan the land with its hoary past and tradition and still quite often the land of the bandits. Rajasthan was one or the last bit of Indian territory to succumb to the British and is rich with history which is rather fresh to our minds. Every grain of sand in Rajasthan has had the tread of a bold soldier or his gallant horse and every blade of grass has grown on his blood and every stone will tell the story of the Rajput queens and womenfolk burning themselves on the ceremonial pyre to be saved from the nefarious invading hordes. Rajasthan fires our imagination with heroism and we lose our identity and wade back through the centuries re-reading its illustrious history in those sturdy forts and the attractive palaces, the sands and dunes and even in the looks of men and women.

Here are a few glimpses of Rajasthan and I start with Pilani, the temple of learning.

Over a hundred miles from Delhi, Pilani completes a triangle with Jaipur. It is the birth place of Seth G. D. Birla. There is an Educational Trust, managing the institutions worth several crores, which compares favourably with the Ford and Nuffield foundations in the gigantic work undertaken. The unique feature about Pilani is that it is an educational colony imparting instruction from the kindergarten stage to the highest University Degree. The buildings comprising the Colleges of Arts, Science, Commerce, Pharmacy and Engineering, the six hostel blocks, the Balika vidyapit, the Montessori School for children and the staff residential quarters form what is fittingly known as Vidyavihar Colony. The Central Electronics Research Laboratory, thanks to the zeal of the late lamented Sir S. S. Bhatnagar, puts it squarely on the educational map of India. Pilani always reminds one of Thomas Hardy's "Far from the madding crowd". With its own modern hospital, power station, Agricultural and Dairy farm, auditorium and theatre, Pilani affords the most modern facilities to its inhabitants and at the same time gives them the cool, un-ruffled country atmosphere with its bewildering natural scenery, the lawn and the artificial boating lake called Sivaganga, almost made to order and to good taste. It is a monument to the ideals

and the imagination of the founder and to the indefatigable spirit of man, who could change the face of Nature at will.

Jaipur, a place which for centuries had been a repository of Rajasthani culture, is a well-planned city—the city of red marbles. Nearby is the fort of Ambar with its rich links with history. A fortified palace, built in Mughal style, it has the usual Sheeshimahal, Darbare-Am and Darbare Khas. Galtaji is an artificial lake where nature and man have worked together to give refuge to troubled humanity. Without a mention of the town hall and the old astronomical observatory the account of Jaipur would be incomplete.

Ranthambhore, famous for its fort is nine miles from Sawai Madhopur. At the outskirts, a cow's mouth with water gurgling out in sweet melody greets one. The fort itself is perched as a nest on a tall precipice. Ascent to the fort is made easy by the fresh fragrance of the forest air and one is struck at once by the exuberance of natural beauty. At the fort, the imposing gates impress one by remarkable mediaeval architecture. The Council Chamber of the rulers of Ranthambhore is an artistic structure in stone and has thirty two pillars with a pretty lotus-shaped roof.

Ajmer is an antique city set like a gem among the tall hills. The bazaars of Ajmer have a charm of their own. The first thing one hurries to see is the great Dargah which is the mausoleum of Khwaja Moin-Uddin Chisti, revered by the Mohemmadans. There is also the simple but graceful tomb of Nizamuddin Sikka, who was given the throne for a day by Humayun, whom he had enabled to escape from the attack of Shersha's men. The Dargah, a dream in marble, presents a sombre atmosphere. Dhai Dinka Jhompra, a magnificent blend of Hindu and Muslim architecture is supposed to be built by Kutbuddin Aibek. Chittore has for centuries filled the Indians with a sense of self-respect and heroism. Here again the fort stands on a high hill and has a number of ramparts and fortifications, one behind the other. There is the fort of the Maharana with a collection of the cannons used at different times. The beautiful Mira's temple, which a few hundred years ago resounded with melodious songs dedicated to Lord Krishna is a place of pilgrimage. The palace of Padmidi takes us, in mind, to the time when this chaste beauty burnt herself in a funeral pyre for the honour and giory of Mewar. The tower of victory more impressive than Kutubminar, is a wonderful specimen of Hindu architecture and speaks of the glorious aspects of the rule of the Maharanas. The Fateh Prakash, a modern palace, built by the late Maharana Fateh Singh of Udaipur offers a contrast between the old and modern architecture.

There is not much to say about Udaipur except that nature has lavished it with great wealth of beauty. There are the magnificent palaces built in the lake-Jagat Niwas and Jagat Mandir. Jagat Niwas is

the palace where Shahjahan as Prince Khurran took shelter to escape the wrath of Jahangir against whom he had revolted.

Haldighat is an extensive basin surrounded by high hills. It has services where hundreds of warriors can hide themselves for days together. The earth is yellow in colour and explains the genesis of the name. Still one could follow the trail of Chetak, the horse which carried Maharana Pratap to safety from Haldighat.

Jodhpur is a bright city and has a good museum with a rare collection of cannons. There again, the fort is on a hill, on the fringes of the City.

Bikaneer is in the heart of vast stretches of sand. Most of the structures are of stone. The paintings inside impress the visitor.

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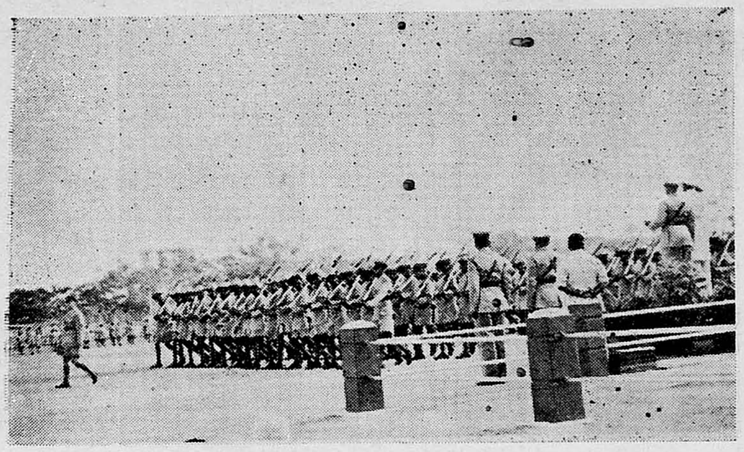
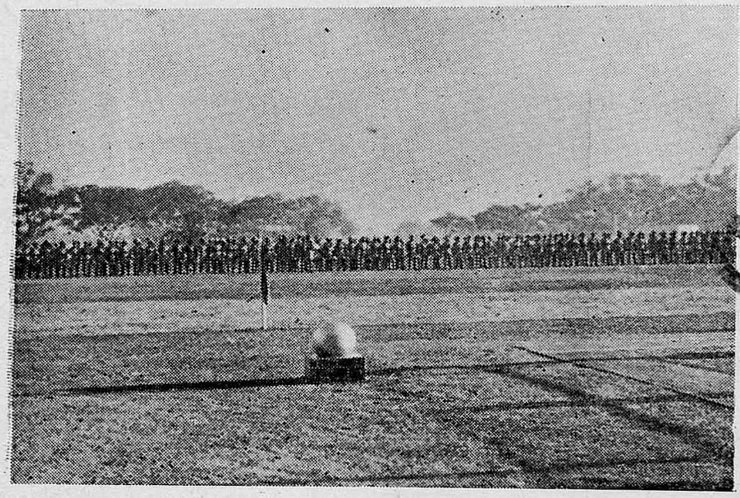
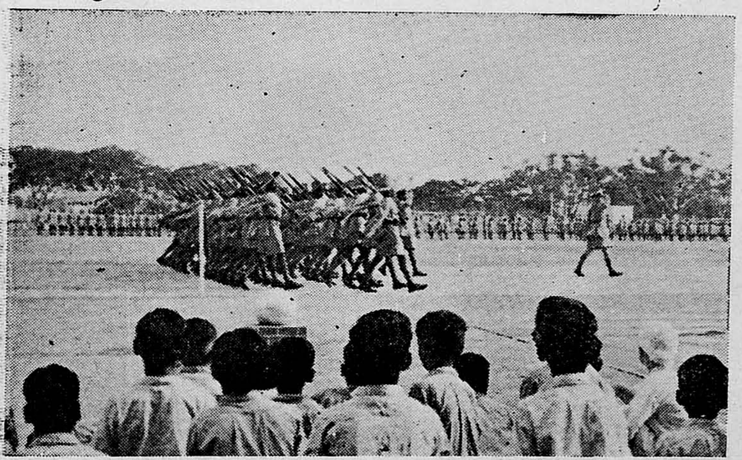


Collector taking the Salute.



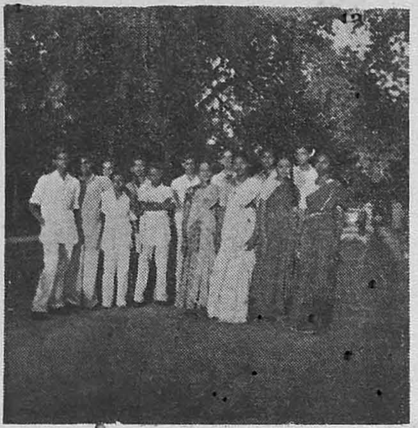
Republic Day Parade.



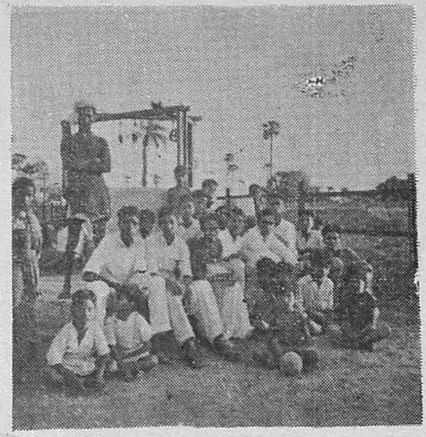
March past.

Photos by the Principal

24 DEC 1957
MADRAS



Hospital Visiting Group.



Boys' Club.

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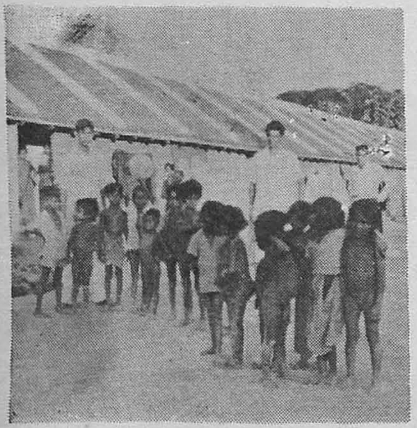
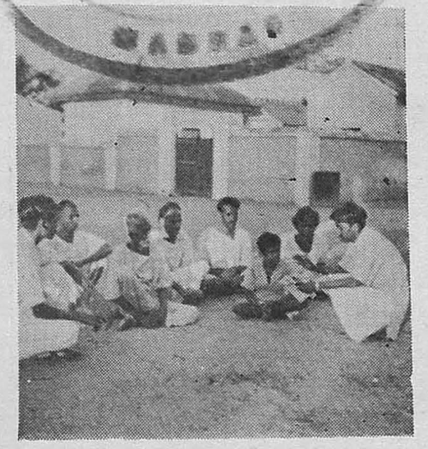
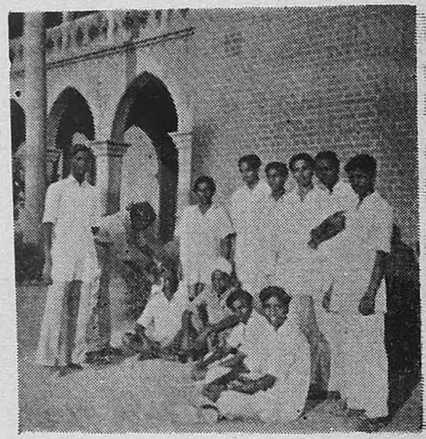


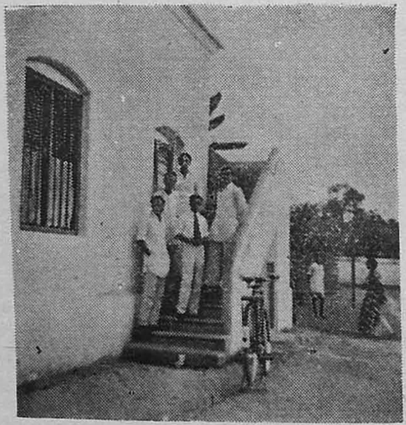
Collections for cleaning up.



Raman Secy.
taking adult literary class.



Medical aid.



Old clothes collection group at work.

Old clothes collected.

The Republic Day of India:

Most of it is a speech delivered at the 5th Anniversary of our Republic celebrated by Voorhees College, Vellore.

Contribution of Christian Missionaries to the "Socialistic Pattern of Society"

By M. JAMES SUDARSANAM, M.A., (*History Department.*)

As we come to celebrate the fifth Anniversary of our Republic we must necessarily try to examine as to what we have achieved during these years, how far have we marched towards the goal and ideals of a Republic, and what there is still to do. To realise that, we must try to understand the meaning of a Republic. What is a Republic?—A Sovereign electorate ruled by the representatives of the same electorate. It is a government of the people in which there are no classes having any political privileges and in which electorate includes at least the great body of adult inhabitants under constitutional restrictions.

We are a Sovereign Democratic Republic. The way we got to possess our sovereignty is, as universally accepted profoundly unique. It is an ever-cherishable golden episode in the history of the world, the like of which was never known before or since the beginning of history in political field. We are gladder still this year as the French Government has helped us to perfect our territorial integrity and sovereignty by effecting the transfer of all the French settlements by negotiation and peaceful methods. "Pondichery remains," as Nehru remarked" a symbol of friendship between India and France. It is regretable that the Portuguese Government do not seem to consider it prudent and expedient to gain the goodwill of India as the British and the French have done.

During these five years another mighty achievement of ours is the successful and peaceful manner by which we had our elections conducted. Nearly 18 crores of voters equal to the population of the U-S.A. went to the polls to elect their representatives to the Councils and Assemblies. The whole world watched us with interest to find out if this democratic way of election would fructify. It did!

Have we been able to remove in these years the privileged classes? As the British transferred the power to us the princely class was at the top of Indian people with all sorts of political and social privileges. One of our great leaders Sardar Vallabhai Patel with the help of Nehru and others slowly, but surely brought them down. The next class of people who had such privileges were the *Zamindars* and Jagirdars. The very system of *Zamins* and Jagirs is abolished. As regards ownership of land

drastic changes on socialistic lines are already afoot. There is a strong move to bring about such changes even in the constitution of the land. In a country like ours which is described as "The epitome of the world" and as " an ethnological museum " and as a country where there are people in a considerable number belonging to all the principal religions of the world, great care and minute attention and wisdom must be bestowed on the matter of exercising political sovereignty in internal administration. (*In an ideal Republic the minorities must be made to feel that they are not a minority and that they are one with the majority in all political, economic and social matters.*) There have been some lapses in this direction. Unfriendly attitude has been felt in some minority quarters. They can be overlooked if they are not repeated and aggravated. In a modern Republic there should be no dividing lines among its people either vertically or horizontally.

Mahathma Gandhi and his followers have done their best and exerted their utmost to extirpate caste from our society. Not infrequently our Prime Minister and the President of our Republic warn us against "Casteism and Communalism." Caste is exiled from our constitution. But is it exiled out of our minds? What a shame! What a pity!! We incorporate a principle into our constitution expecting that we can translate the same into action, but as matters stand, in reality a large section of our people is perhaps trying to prove that Casteism and Communalism are irremovable. It will never be an exaggeration to say that even to this day the low caste people are subject to all sorts of privations, hardships, discrimination and cold presecution. It is " misnomer " to call a caste-ridden society a " socialistic pattern of society " Caste and Casteism are huge stumbling blocks to a socialistic pattern of society. Nay, it is the very negation of a socialistic pattern anywhere under the sun. Can you think of " social Justice " in a society divided into Castes? Can you attain " Economic Equity " under Casteism and Communalism." ?

Those who are trying to remove Caste in our society do not meet with success. It may take decades over decades for them to succeed. Why? The fact is " Caste is irremovably glued and stubbornly entrenched among the so called high caste women of our country." Not only among Brahmin women but even among Non-Brahmin women the same intolerable state of affairs exists. Unless and until a mighty army of women-reformers like Panditha Ramabai rise, being fired with lofty patriotism and self-sacrificing noble spirit and traverse the length and breadth of our country, enlightening the people on the evils of caste-system and the blessings we can enjoy under social equity and economic equality, there seems little hope for us in the near future to raise a casteless society. Removal of caste must begin at home and that with women.

The present need and cry of the people in the world is " Economic Equality! The same cry is being echoed and re-echoed in our country

especially since we have become independent. How far have we progressed in this line? Mahathma Gandhi and several other leaders of the past placed before us a " Co-operative Common wealth " of classless, free and serviceable society of people, self-supporting and self-sufficent with widely spread out schemes of village industries, hand spinning, small co-operative farms and basic education. But this year on the 21st of January, 1955 when the Congress met at Avadi and passed a resolution on the Socialistic pattern of society " for India, people began to wonder if there was any departure from the Gandhian ideal. The Puritans of the Gandhian school may say there is a departure from the Co-operative Commonwealth as envisaged in Gandhian programme. As regards the purpose, the goal, aims and ideals, there does not seem to be any departure. But in methods as to how we can attain it, there is a change over definitely. My only reaction to the resolution of the Congress at Avadi is that there is no other way.

In a final analysis of the trends in the world politically, socially and economically there are only two ideologies and programmes which face each other for the conquest of the mind. One of these is '*Communism*' blowing its trumpet across the world promising (' *Economic Equality* ' and (*Social Equity*). But Communism is ('Red'). It is contaminated with blood and violence ! To us who have won our political freedom from a foriegner adopting non-violent and peaceful methods, to think of employing ourselves in colossal bloodshed and indulge ourselves in violent class-war for the sake of (' *Economic Equality and social justice* ' would not only be despicable but unthinkably absurd. We would then be throwing ourselves down from the high position and prestige with which we are respected all over the world as non-violent fighters and peace-loving people, Communism has within it seeds of destruction and self-defeat, because its principles are founded on hate and violence. Jesus says in Matt : 26 : 52 " for all those who take the sword will come to death by the sword. " Communism appeals to the underdog who can see it only on the surface. There seems to be some alluring magic and deceptive charm with the invitation of ' Social Justice and Economic Equality ' for all the toilers and workers, the starving and the ill fed, the naked and the underclothed, the ill-paid and the exploited. They want to rush into it only to be deprived of themselves and their freedom. If the only alternative to Communism is " Capitalism," then the whole world is doomed to soon become Communist. But luckily there is an alternative to it. In Europe it is termed as Democratic Socialism. It is revolution by Consent. The Socialistic pattern of Society " designed for India by the Congress leaders at Avadi, I persume, is the same as Democratic Socialism to be established by means of consent. The Bhoodan Movement of Vinoba Bhave is progressing on these lines. Many wealthy landlords, Zamindars and Rajahs have parted with tens and thousands of acres of their fertile lands to be equitably distributed among the landless.

An Indian Christian nay, any Christian, cannot, but feel happy about the socialistic pattern of society for a poor country like ours as it is

included in the teachings of Jesus Christ pertaining to the Kingdom of God. Socialism is a leaf from the New Testament. The Communists have stolen it to use it for their own purpose and ends. As the Church failed to realise its importance to fallen humanity, the Communists applied the same most vigorously to gain their ends. We have only to open the New Testament, and from the beginning to the end we have the gospel preached to the poor and written for the poor. In the song of Mary, in the birth of Jesus Christ, in the preaching of John the Baptist, in the programme of Jesus Christ which he declared when he read the book of Esias as found in St Luke's gospel 4th chapter between 18 and 21 verses, in all his teachings, sermons and parables and healing, his great concern was for the poor, the uncared for, the have-nots, the despised, the economically disinherited, the socially exploited and degraded, the politically wronged and down-trodden, morally lost and spiritually hungry. "Blessed are ye poor" was always on his lips. To the rich young ruler he said "Sell all that thou hast, and distribute to the poor." In his teaching of the parable of "The Rich Fool" Jesus warns the world as it were, against Communism, in chapter 12 of St. Luke. If we are unconcerned of our soul and the task of the church in the world according to His teachings, the result will be, our soul shall be robbed. *The soulless Communist will come in the night and will take away all that we have built up as personality, as Christian civilisation and as Church*). If one should become rich toward God he should work for the socialistic pattern of society which Jesus has so clearly taught us in the New Testament. But this socialistic pattern must be realised by employing methods of love, peace and joy. In India it must be adopted to Indian climate and Indian genius. "Socialistic pattern" does not mean thorough nationalisation. As it is planned there is room for private Sector. But the cardinal principles which must govern the Public Sector, and the private Sector must not be different. It is to be understood that the planning Commission of the two Five Year Plans in India is working in a most democratic manner. It is only a Directing Centre and does not dictate policies, rules and regulations as in a Totalitarian Socialistic State. The resolution of the Congress is but an adventure of taking 370 million people towards socialistic pattern of society by employing purely democratic methods. Our Socialism shall be democratic out and out and never totalitarian as Communistic Socialism is.

There is one unforgettable and profoundly praiseworthy fact which must be realised as we try to convert the people to a socialistic pattern of society. That is the selfless and noble work of Missionaries in India during all these years. In the great problems of education, medication and village uplift for all our people irrespective of caste, colour or creed the Missionaries did pioneer Yeomen service. Who were the band of people that went about preaching into every nook and corner of many a street in the towns and cities of India and against the baneful effects of caste system in India? Who are those who invited the poor and the lowly to receive the benefits of education by building schools and colleges? Who

are those again who tried to inculcate into people that the status of women in our land must be raised? Who are they that went into far off villages enlightening the people on all problems of life? Indisputably they are the Missionaries and other Indian Christian workers. They have built innumerable hospitals, medical colleges, schools, asylums, industrial and agricultural institutions and all those which have figured as important items in the Five Year Plans. The pioneer work has been already done in some of the problems to be tackled by the Five Year Plans, for a socialistic pattern of society. What more? The Missionaries have tamed the tribal people to receive the light of civilisation. Long before the very idea of prohibition came to the minds of our leaders, the Missionaries and Christian workers were preaching prohibition and moderation in drink. They started schools for adult education. They preached against Sati system, child marriage, infanticide, polygamy polyandry and the intolerable social restrictions on widows. Missionaries encouraged the spirit of Freedom and Democracy. They tried in their own way to give training in self-government to those who came under their influence in Mission institutions aud Churches. They gave fillip to native tongues. It was Missionaries in Bengal who first started Vernacular News Papers. Some of them took great interest in the study of Indian languages such as Sanskrit, Tamil and Telugu and have contributed to the growth of some of the Indian languages But while they encouraged Native tongues and Vernacular Literature, they discouraged " Linguism " which has become the bane of Modern India threatening the Unity of India and the harmonious political life of all Indians.

Let me add, that the Christian in India must be happy and be thankful to God, for the seeds sown by the Missionaries and Church workers have borne fruit so well. That which teaches us to govern ourselves is the best Government. If in a Democratic Socialism National leaders and all the people are not free from corruption, selfishness, dishonesty and impurities, it will not work well. With God in our hearts and faith in Christ let us go ahead with task before us to build our country as a worthy nation.

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Address delivered at the opening of the College Hostel Buildings

by the Rt. Rev. DAVID CHELLAPPA, M.A., *Bishop in Madras.*

At the annual meeting of the Senate last week, Father Murphy, in proposing the annual report of the University for adoption, drew attention to the fact that there were at least 870 students who were not living with parents or guardians or in hostels attached to or approved by Colleges. This figure does not include some 1,600 who were living in approved lodgings. Even the number of those living in unattached hostels approved by the College authorities was as many as 2,300. It was also interesting to note that nearly 32,000 students were living with relatives or guardians, the total number of students for 1954-55 being 52,000. In view, therefore, of the considerable number of University students who are either under no supervision or under inadequate supervision, thus exposed to all kinds of spiritual temptations and moral risks, every attempt, like the present one, intended to enlarge Hostel accommodation, is to be welcomed by the public. The present extension is of special significance in that it has been achieved under the leadership of the first national Principal.

In view, too, of my association with higher education for nearly twenty years, it gives me a peculiar pleasure that my first visit to Vellore should be in connexion with this ceremony, although Christian education is not necessarily the most significant part of the Christian enterprise in India.

All would agree that University education does not merely consist in the delivering of lectures, or in the taking of notes, or in the holding of examinations, or in the acquisition of Degrees, but that it is those students who derive the greatest benefit out of University education who come into contact with their professors and fellow-students, not only in the Lecture Hall, but also elsewhere, and especially in Hostels.

A good Hostel, a well-supervised Hostel where there is co-operation between Warden and students, a Hostel where discipline is upheld by the authorities and voluntarily accepted by the students, can thus be a very great educative factor. But a Hostel can also be a very evil thing if it is a mere Boarding House or a Lodging House, if it is only an asylum or a convenience. Such hostels, it need hardly be said, are worse than no hostels at all. They are a public menace, and many an innocent lad, lately free from home control, has ruined his life for ever and brought sorrow to his parents, besides involving them heavily in indebtedness. A Hostel, thus, is not a good thing or a bad thing in itself or automatically. It has potentialities, either for good or for evil, according to the attitude of those who live in them and of those who manage them. It must, however, be said, in all fairness, that if a boy abuses his freedom away from home in a Hostel, the blame, while it may partly rest on the Hostel authorities and on the other members of the Hostel, must also rest, to some extent, on the lad himself, on his parents, and particularly upon the kind of training he had received at home or in the School in which he was formerly educated.

In participating in this function, therefore, I hope and pray that this Hostel will further the aim of its founders and give satisfaction, not only to its inmates, but also to the parents. I trust that this Hostel may be, to many, a home from home.

Our non-Christian leaders and politicians often pay tribute to Christian Colleges and Hostels but they seldom pause to enquire what is behind these Colleges and Hostels. Now what is behind them is nothing less than the unshakeable conviction that the Lord Jesus is *the* Way, *the* Truth and *the* Life. You may call it intolerence, if you like; if so, the Christian religion, in this sense, *is* an intolerant religion. But indeed there is no reason why the Christian Church should engage in the work of education, instead of leaving it to the welfare State (to which citizens pay taxes), if the Christian Church did not believe that it had something to offer which the State, in the very nature of things, could not. Christian institutions stand for a certain philosophy, a certain unified outlook on life—a philosophy and outlook which regards all knowledge as being one and indivisible, and all facts (in so far as they are facts and not conjectures), as God's facts, revealing God at work in the world of men and Nature.

If you, as parents or as guardians, set any store by these values, may I say that it is up to you to support these Colleges and Hostels and to see that the State always provides a place, not only for its own Colleges and Hostels, but also for Christian Colleges and Hostels, insisting indeed on certain minimum standards of efficiency but permitting them to retain and develop their character? Each type of College and Hostel can be an incentive to the other.

Finally, Mr. Principal, I congratulate you on this the latest achievement of Voorhees College. When I congratulate Voorhees College, I mean not only you, as the Head of the Institution, but also your colleagues and your students and not the least the often nameless Christian friends and benefactors in America who are solely constrained by the love of Christ and whose disinterested generosity caused this College to come into being and is making possible its progress in all directions, including the erection of this Hostel. Now the saint, it has been said, has a past, but the sinner a future. Voorhees College has had a past but it is growing and, please God, it has a future. That future is in the hands of God but the same God, who is revealed to us as the Father of our Lord and Saviour Jesus Christ, demands our obedience and surrender, our dedication and consecration to His Divine will and purpose, which is nothing less than the establishment of the Kingdom of God.

It is customary on such occasions, when a new beginning is made, to give a motto or a rule of life. I, therefore, venture to recommend to the consideration of the members of this Hostel certain verses from Psalm 133:

Behold, how good and joyful a thing it is, brethren, to dwell together in unity..........for there the Lord promised His blessing and life for ever more,

* * * *

"CHRISTIANITY IS CHRIST"

By Rev. M. J. Robert, B.A., B.D., B.T.

(*An old Student of the College*).

To-day, Indian Christianity is confronted with a danger of sacrificing the substance for form as regards the " Person of Christ ". For what is Christianity without Christ? And therefore, the affirmation, " Christianity is Christ. "

The theistic approach in Hinduism has led some credulous and nominal Christians to become victims to the propaganda of reformers of the Hindu religion who profess that all religions lead to the same goal and that it matters little what 'Name' is given to the personal god that one worships. But to a true Christian, *Name* is all important, as it constitutes the " Person of Christ ".

In this article, it is endeavoured to place before the reader, the fundamental and uncompromising differences between Christ and Krishna, taking into consideration what we read of them in the respective scriptural books.

The first difference is that Christ is the 'Incarnation' while Krishna is Avatar (Descent). Incarnation means that He became Man— in the most realistic sense of the word. He became flesh and blood, rejoiced, wept, was thirsty and craved for fellowship. He struggled with temptation and suffered. But, what of Krishna? Was he truly man, from what we read about him? He was called the " Maya-Krishna, " one who was present and absent at the same time. He was and was not. He was present in all places at the same time. He could uproot a mountain at his will and use the same as an umbrella to potect his people from rain! Kamsa—the demon tried to catch him in vain, only to be killed by Krishna himself! Such was the delusive nature of Krishna, of which a human being was incapable. Christ suffered really in body and mind and spirit. To Krishna, it was just Lila (play), to see human beings enmeshed in the net of Maya. This leads us on to the next difference.

Christ saves man from the disease of sin which is inherent in him. But, in Hindu thought, sin is not considered as an evil rooted in man. Only the particular sins shall be guarded against and even those sins may be condoned under particular circumstances. For instance, a man may tell a lie to save his own life in a particular situation and it is no sin to him. Thus, the emphasis is laid not so much on Sin but on Samsara—the act of being born into this world and again, in harmony with the Law of Karma. Krishna saves men from being born into this

world again. The particular sins are real, only in the relative sense. It is claimed that when one becomes Jivanmukta—one rises above good and evil. The sins lose their identity completely. Hence, Krishna saves men from rebirth. in contrast to what Christ does, i.e., redeems men from sin.

The third difference is found in the conception of this world. According to the Christian conception, the Creator of the world is God Himself—even our Lord Jesus Christ. (Read Colossians-Chap: 1. 15 to 17). Thus, the Creator and the Creation are two separate entities. But the Hindu thought on this is different: Krishna (merely to state the view point of one school), is a complex personality who is not only the efficient cause, but also the material cause of this world, which is termed the Maya of Krishna, that is to say, this world is the external nature of Krishna termed "Prakriti", whereas the internal nature is Soul, which is termed Purusha. Thus, this world is Krishna-Lila, his own external nature spread out for a certain period (Kalpa-which would cover some millions of years) and after the completion of Kalpa, this external nature is drawn back into himself and another Kalpa begins when he again spreads out his external nature. Thus, it is a cycle knowing no end. Rather the world and Krishna are one and the same, going ou for eternity. Does this not sound very strange and meaningless to a Christian who believes in the true purpose of God in the creation of this world? It is purpose and not Lila (Play).

The Fourth differense may be just mentioned as it needs no explanation. Our Lord Jesus Christ was crucified for our sins, but rose triumphant on the third day vanquishing "Death." ("O Death where is thy victory?") In contrast with this, we read that Krishna died even as any other mau, merely by an accident and afterwards we know not what happened to him.

The last and most important difference cannot be dealt with sufficiently, due to lack of space. It would require a separate article of its own. It is the "Historicity" of Jesus. History bears ample testimony to Him. When we search for any historical evidence concerning Krishna, we are left in the dark, though it seems to point to one petty chief in North India by name Krishna, who was later deified. We should not be in anyway surprised over this deification, as Hindu religion gives ample scope for this in its philosophy. For what does it mean when they say, "TATTVAM ASI" (That thou art)? "And changed the glory of the incorruptible God for the likeness of an image of corruptible man—Read Romans 1:23".

In this short essay, an attempt has been made to indicate to the reader that Christ and Krishna could never be the same, as the differences lie in the very fundamentals. The reformer of Hinduism, will have to reform it so much that it would almost lose its own identity, and even

then, we have but the form and not the substance. The substance of Christianity is Christ.

" Wherefore also —and gave unto Him the Name which is above every name;

That in the Name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth.

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11.

" God has called in Christ and we must follow or perish.

God has come into the world in Christ, and we must surrender to His possession or perish.

God has spoken, we must listen and obey or perish."

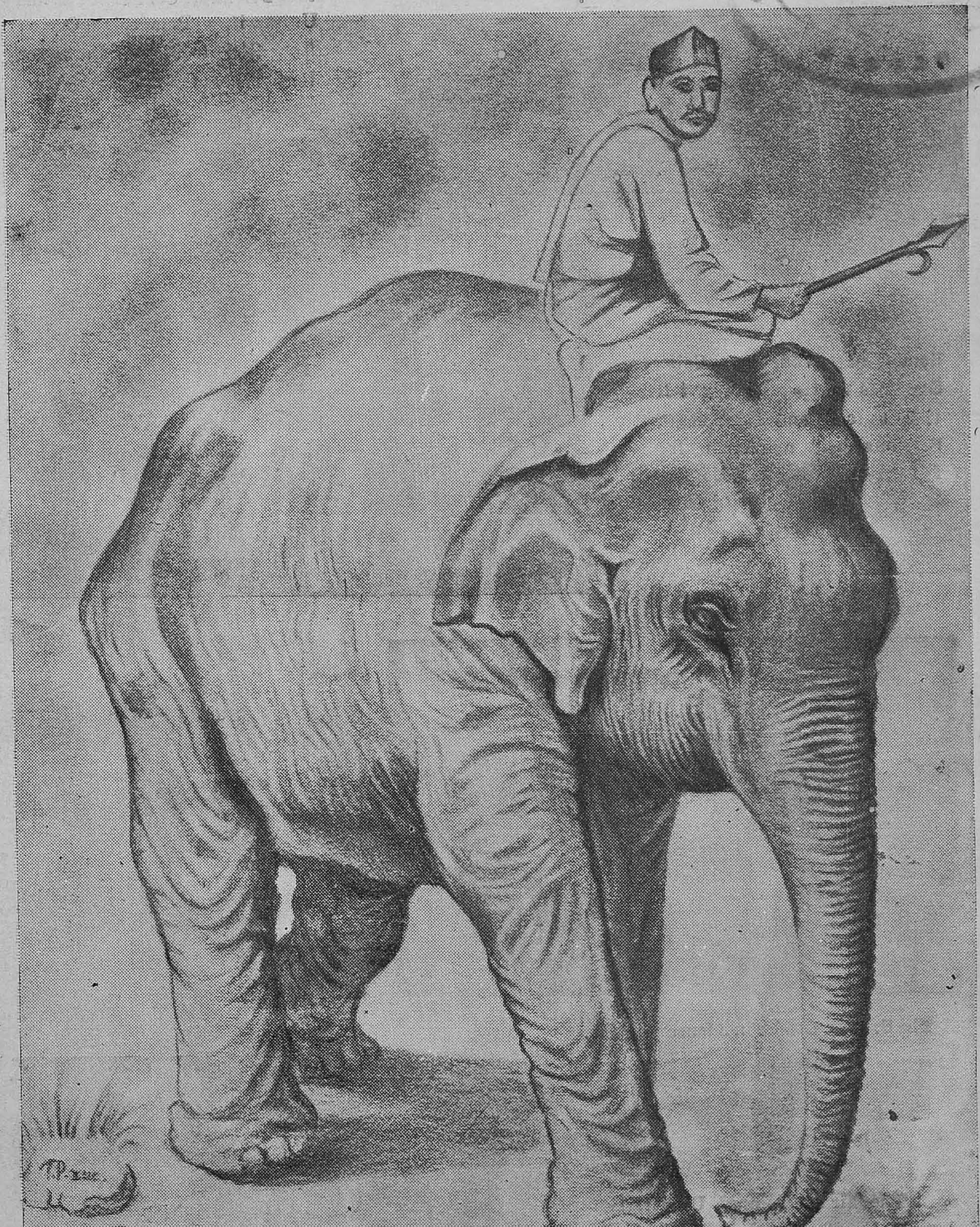
NOTE :—

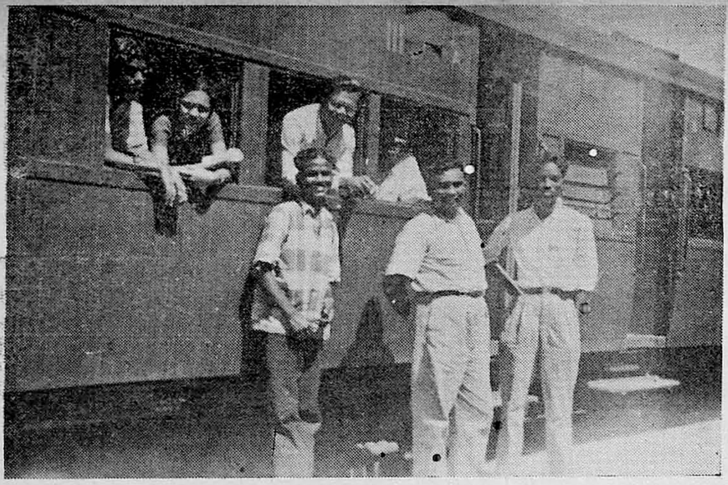
Books referred :—

1. Christianity and the Indian Religion of Grace (Rodolf Otto C.L.S. 1929).
2. Is Christianity Unique? (Booklet C.L.S. Madras).
3. The Bhagavadgeeta -W.D.P. Hill (Oxford Univ. Press).
4. The Way, the Truth and the Life (J. Alexander Findly).

24 DEC 1957

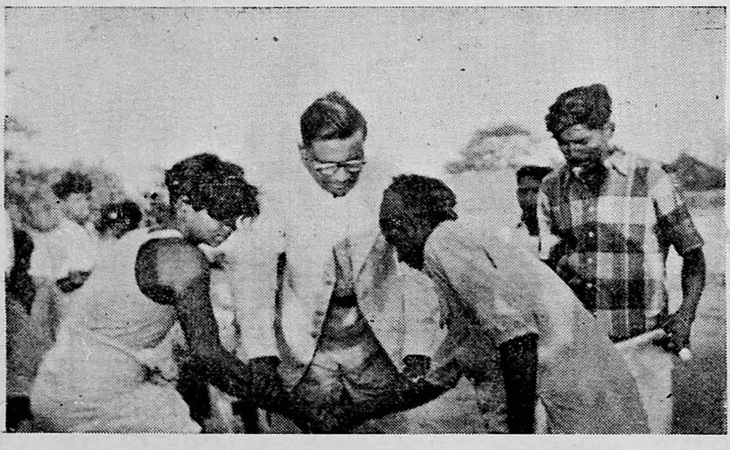
THE INDIAN ELEPHANT





Voorhees College S. C. M. delegates on their way to attend the Triennial Conference at the University of Peradepiya, Ceylon from 24th to 31st of December 1954.

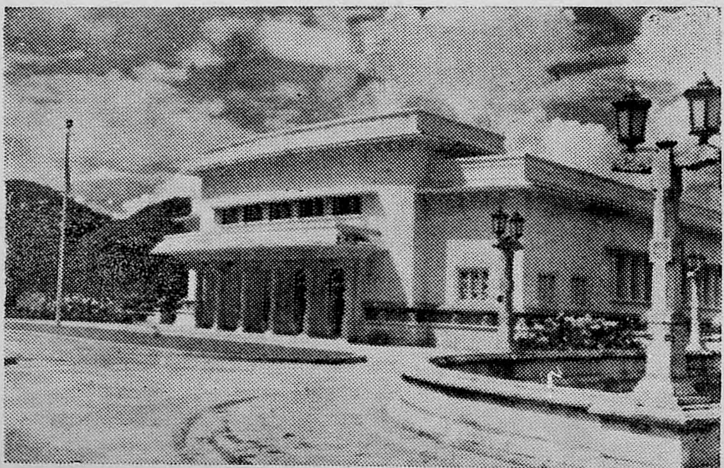
Some of Voorhees College Students waiting to buy 1 Re. tickets to attend the Congress Sessions held at Avadi from January 21st to 23rd 1955.



24 DEC.

The S. C. M. Leader in a tense moment.

The air-conditioned University Hall at Peradepiya, Ceylon. Plenary Sessions of the All India S. C. M. and general meetings were held here.



The Report of the Student Christian Movement for the year 1954 to 1955

By M. James Sudarsanam, M.A. (*S.C.M. Leader*)

Office-bearers :	*President*	...	Mr. S. Manoharan
	Vice President	...	Miss Flora Indrani
	Secretary	...	Mr. T. Swamidoss
	Treasurer	...	Miss Padmini Jesuratnam.

As usual the above office-bearers were elected at the first meeting. The second meeting was the Freshers' Social. This year the Officers' Conference was conducted by the Madras-Vellore area officers at the Christian Medical College, Vellore. All our office-bearers aud three of our Senior friends attended the Conference. Many members from our S.C.M. attended the Annual S.C.M. Camp held at Arkonam this year.

We are glad to report that the Social Work of Voorhees College S.C.M. is carried on with increasing enthusiasm and genuine spirit. Our volunteers visit them on almost all Saturdays and spend more than two hours with them on Saturdays, teaching them songs, stories and games and attending to such ailments and sores as we could do possibly with the help of our First Aid Box. This year our Annual Christmas Sports for their children was conducted very well. On the 15th December 1954 we had the Christmas Cheer programme for the Sweepers at the Cobb Hall. Mr. V. R. Seethapathy, the Municipal *Chairman*, presided and Mr. D. J, Savarirayan, the Imperial Bank Agent, gave the Christmas message. Mrs. Savarirayan distributed the prizes and presents. About 400 of the sweepers colony men, women, and children were given a good dinner. A hort Christmas play staged by the lads and children of the sweepers in Telugu was much appreciated.

A noteworthy feature of our activities this year is that, 8 of us from the College, 3 Senior friends and 5 student members attended the Triennial conference held at the Peradeniya University in Ceylon. The S.C.M. members feel very thankful to ihe Principal for all the encouragement, financial aid and seasonal advice he has given in the course of this year. We are very happy to learn that all his efforts to upgrade this college have borne fruit and the S.C.M. will have more opportunities in a better way to witness to the Lord in a First Grade college. It is the prayer of all the S.C.M. members that God should bestow His blessings on the Principal so that he may grow stronger to shoulder heavier responsibilities in days to come.

VOORHEES COLLEGE SPORTS—ANNUAL REPORT.

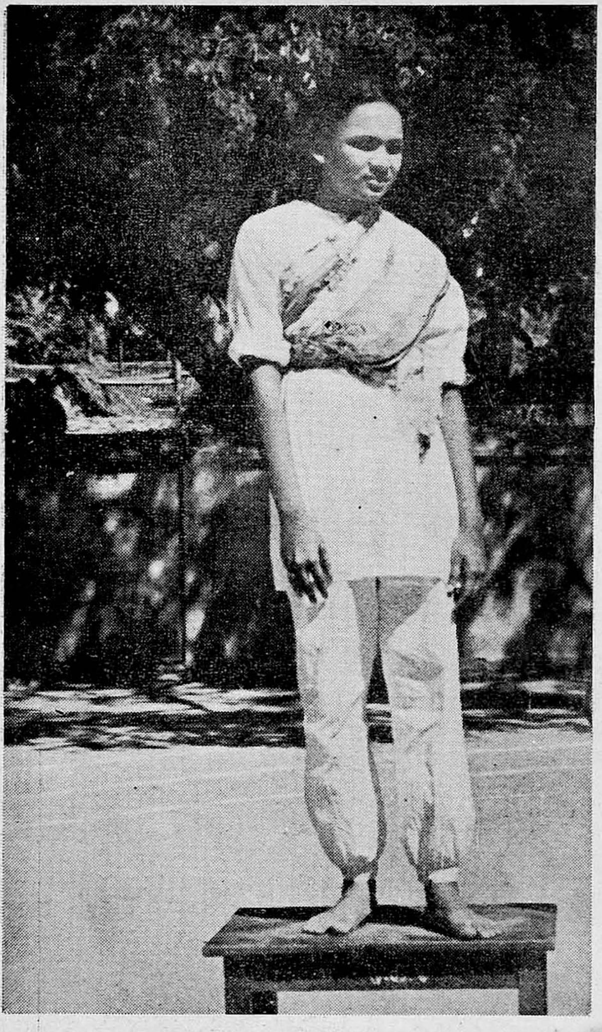
By J. W. JEEVARAJ, *Physical Director.*

We passed through successfully another year full of life and activities, by the Grace of our Heavenly Father. The games and sports activities had an early start this year from June 1954. Inter-class matches were arranged even from the beginning of the academic year. Every thing possible is being done to provide incentive and opportunities to learn a variety of skills, for leadership and fellowship, to provide fun and pleasure through healthy competitions and to cultivate the true spirit of sportsmanship amongst our students.

The college classes had four days of supervised play per week, two for the Seniors and two for the Juniors. The students were given the freedom to choose and play the games they liked most. Ample opportunities were provided for playing football, hockey, volleyball, basket ball, cricket, playground ball, badminton, tennicoit, tennis, net ball and throw-ball. Not only the students but also all the members of the Staff showed a very keen interest in games this year. Matches in both indoor and outdoor games were arranged for the members of the Staff and I have to congratulate and thank all the members of the Staff for extending their whole-hearted co-operation in playing with the students and supervising the games daily.

We entered for most of the events in the Inter-Collegiate Tournaments aud sports conducted by the Madras University in some of which we came up to the zonal finals, in spite of our being a second grade college. I take this opportunity to congratulate the college football team for their success in the zonal Finals of the Coimbatore Division. One of our athletes, M. Sivapragasam of the Junior Intermediate class did well in Pole-Vault and was selected for the Inter Divisional Sports meet. Matches were also arranged with the Reserve Police, Police Training College, Medical College and other local teams. Besides these outside competitions, Interclass and Intramural tournaments were conducted. Most of the students enthusiastically participated in the Interclass Tournaments and sports.

We again thank the Almighty for the successful completion of this year's activities.

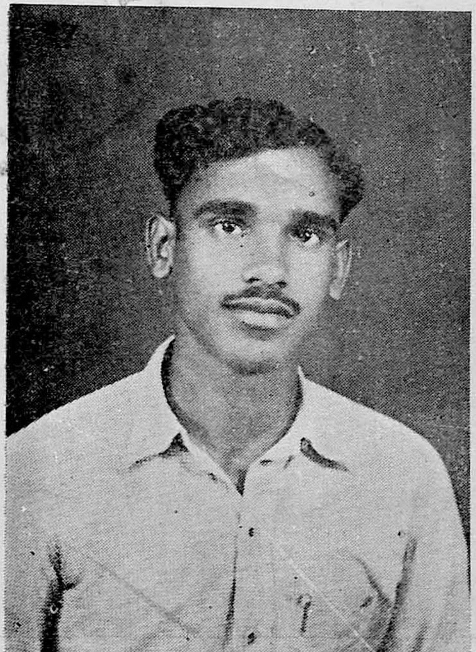


Padmini Nachiar Jesuratnam,
Van Zantvoord prize winner for 1954–55.

Champion—Women's Events.

24 DEC

Women's race
100 Meters.



M. Vilvanathan,
Van Zantvoord prize winner 1954-55.

Inter Collegiate Zonal winners in Football of the Coimbatore Division.

VOORHEES COLLEGE, VELLORE, N. A. Dt.

Annual Sports 1954—1955.

RESULTS

Seniors :

100 *Meters dash*	... 1.	S. Pushparathinam	II U C
	2.	M. Sivaprakasam	I U C
200 ,,	... 1.	S. Pushparathinam	II U C
	2.	M. Sivaprakasam	I U C
400 ,,	... 1.	M. Sivaprakasam	II U C
	2.	S. M. Srinivasan	I U C
1500 *Race*	... 1.	D. James	II U C
	2.	D. Ramamurthy	I U C
Hop step & Jump	... 1.	S. Pushparathinam	II U C
	2.	M. Sivaprakasam	I U C
High Jump	... 1.	Joe Valentine	II U C
	2.	N. V. Pandarikanthan	I U C
Long Jump	... 1.	S. Pushparathinam	II U C
	2.	C. Thiruvengadam	II U C
Shot put	... 1.	Venkatesulu	II U C
	2.	V. N. Rajagopal	I U C
Javelin throw	... 1.	P. C. Krishna Reddy	I U C
	2.	T. Swamidoss	II U C
Discus throw	... 1.	S. K. Yoganandham	II U C
	2.	C. Thiruvengadam	II U C
Slow Cycle Race	... 1.	S. Sampath	II U C
	2.	Mohanarangan	II UC

Juniors :

100 *Meters dash*	... 1.	Cornelius Manoharan	II U C
	2.	D. Manoharan	II U C
200 ,,	... 1.	Cornelius Manoharan	II U C
	2.	D. Damodaran	II U C
400 ,,	... 1.	Cornelius Manoharan	II U C
	2.	B. S. Subramanian	I U C

Long Jump	... 1.	Cornelius Manoharan	II U C
	2.	Venkateswaran, P. S.	II U C
High Jump	1.	Umasankar	I U C
	2.	Venkateswaran, P. S.	II U C

Women Students :

100 *Meters dash*	... 1.	Padmini Jesuratnam	II U C
	2.	Vijayalakshmi	I U C
Long Jump	... 1.	Padmini Jesuratnam	II U C
	2.	K. Vasantha	I U C
High Jump	... 1.	Padmini Jesuratnam	II U C
	2.	Dorothy, R.	I U C
Balancing Race		Dheena Michael	II U C
Obstacle Race	... 1.	Dheena Michael	II U C
		Vijayalakshmi	I U C
Ball throw	... 1.	Padmini Jesuratnam	II U C
	2.	R. Dorothy	I U C
Skipping Race	... 1.	Padmini Jesuratnam	II U C
	2.	Vijayalakshmi	I U C
Shooting the basket	... 1.	Lalitha, K. C.	I U C
	2.	Dheena Michael	II U C
Musical Chair	... 1.	Padmini Jasuratnam	II U C } Tie
	2.	Dorothy	I U C }

Old Students :

100 *Meters dash*	1.	Uthirinathan
	2.	Mr. Samuel, S. E. A.
Slow Cycle Race	...	Mr. Parasuraman

Visitors :

Musical Chair	1.	Dr. Mrs. A. Korteling
	2.	Mrs. J. W. Jeevaraj

Peons :

Sack Race	1.	Samraj
	2.	Manickam
100 *Meters Handicap*	1.	Munuswamy, M.
	2.	Samraj
Rating Race	1.	Manickam
	2.	Devathanam

Fancy Dress :

Professor	1. Gnanagurudasan
Beggar	2. Vilvanathan

Championship :

Senior	...	S. Pushparathinam
Junior	...	Cornelius Manoharan
Women Students	...	Padmini Jesuratnam

Special Medal for participation in all the Inter collegiate Tournaments ... Joe Valentine

Intramural Tournaments :

Badminton Doubles ...	1.	T. A. Annamalai & K. P. Sankaran	*Winners*
	2.	Gnanasekaran & Ramachandraraju	*R- up*
Tenicoit Doubles ...	1.	R. Chandrasekaran & O. Balakrishnan	*Winners*
	2.	A. Sankaran & N. V. Pundarikanthan	*R. up*
Tenicoit Singles ...	1.	B. Varada Rajulu Reddy	*Winner*
	2.	V. Nagarajan	*R. up*

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VOORHEES COLLEGE, VELLORE

Inter class Tournaments

List of Prize winners.

WOMEN STUDENTS :

Badminton : (*Seniors*)

1. Theena Michael
2. Najam Ara Begum
3. Flora Indrani
4. Balasaraswathi
5. Suganthakunthalambal

Net Ball : (*Seniors*)

1. Theena Michael
2. Kothanayaki M. K.
3. Padmini Jesuratnam
4. Kasturibai
5. Bhavani K.
6. Balasaraswathy K.
7. Flora Indrani A.

Throw Ball : (*Seniors*)

1. Dheena Michael
2. Kothanayaki
3. Champakam K. C.
4. Flora Indrani
5. Padmini Jesuratnam
6. Najam Ara Begum
7. Balasaraswathy
8. Kasthuri Bai

Teni coit : (*Seniors*)

1. Padmini Jesuratnam
2. Flora Indrani

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Basket-ball : (*Seniors*)

1. Sydney Devasirvatham
2. Pushparathinam
3. Joe Valentine
4. Chandra Sekaran
5. D. Ramamoorthy
6. Vadivelu M.
7. Swamidoss T.
8. Sugirtharaj N.
9. Sankaran A.
10. P. C. Krishna Reddy
11. C. S. Johny
12. T. M. Palani
13. Gajarajan

Footbal : (*Juniors*)

1. Sivaprakasam
2. Loganathan M.
3. Jagadesan V. K.
4. Varadarajan K. J.
5. Arthur J.
6. James D.
7. Sudakar M. R.

Hockey : (*Juniors*)

1. J. Jayakaran
2. V. K. Rajagopal
3. G. S. Shepherd
4. M. Sivapragasam
5. J. Arthur
6. J. Varadarajan
7. M. Loganathan
8. Noorul Hussan
9. Pandarinathan
10. Suthakar
11. Gladston

Badminton : (*Seniors*)

1. D. Ramachandra Raju
2. Aruldoss S. A.
3. S. Manoharan
4. K. K. Krishnamoorthy
5. H. N. Gnanasekaran

Playground ball : (*Seniors*)

1. S. Monoharan
2. Venkatachari S.
3. K. P. Rajagopalan
4. V. N. Shanmugham
5. D. Ramamoorthy
6. Joe Valentine
7. A. D. Ramachandran
8. S. Pushparathinam
9. S. Kalyana Raman
10. S. M. Srinivasan

Volley ball : (*Seniors*)

1. Joe Valentine
2. S. Pushparathinam
3. K. P. Rajagopalan
4. Padmanabhan R.
5. T. Nagarajan

Cricket : (*Juniors*)

1. N. Ramanathan
2. P. S. Subramaniam
3. T. S. Sankaran
4. Umasankar
5. T. V. Krishnan
6. T. S. Krishnamoorthy
7. S. Vaidyanathan
8. R. Santhanam
9. R. Visvanathan
10. V. K. Sundaram
11. V. S. Ramakrishnan

REPORT OF THE UNITED NATIONS' DAY CELEBRATION.

The United Nations' Day was celebrated by the Staff and students of Voorhees College, Vellore, on the 27th October, 1954. The main entrance of the college gate leading up to the verandah of the main building was tastefully decorated. Posters and placards were displayed on the walls of the college verandah. There was a public meeting in the college on the same day when Mr. V. R. Seethapathy B.A., B.L., Municipal Chairman, presided and Dr. A. E. Inbanathan, Ph.D., of the Christian Medical College, Vellore, spoke on "The United Nations". Subsequently there was an essay contest for the students on this subject. Many students took part in the competition.

Mr. B. G. SWAMIDOSS, M.A., L.T., M.A.,
Lecturer in English,

Mr. S. J. JEGARAJ, M.A.,
Lecturer in Logic.

(For the Committee)

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REPORT OF THE PHILOSOPHY ASSOCIATION.

(1) The Inaugural meeting of the Philosophy Association, Voorhees College, Vellore, was held on 22-10-'54 at 5 P.M. in the Cobb Hall. Dr. Roy Ebenezer M.B., B.S., delivered an interesting lecture on "Positive Thinking".

(2) Under the Presidentship of Mr. James Sudarsanam, Lecturer in History, Voorhees College, Vellore, an ordinary meeting was held on 11-1-'55 to pass a condolence resolution on the sad demise of Mr. N. A. Jacob, Lecturer in History, Voorhees College, Vellore Mr. S. J. Jagaraj spoke paying tribute tolate Mr. N. A. Jacob'.

(3) The next meeting took place on 19-1-'55. Mr. S. J. Jagaraj M.A., Lecturer in Logic, Voorhees College, Vellore, spoke on "Faith and Reason".

S. J. JAGARAJ, M.A.,

Lecturer in Logic,
(President).

K. P. HARIKRISHNAN, II U.C.
A. K. RAMACHANDRAN, I U.C.
(Secretaries.)

THE VOORHEES COLLEGE SOCIAL SERVICE LEAGUE.

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Annual Report—1954-55.

The Inaugural meeting of the above League was held on 19-8-54 at 5 P.M. Mr. S. Jesuratnam, Principal, Voorhees College, Vellore, and President of the League stressed the need for an active social service. Mr. S. Jagaraj, Lecturer in Logic, and Vice President of the League discussed the programme of work for the year, and explained to the members of the League the significance of the motto "Love and Servic."

The members of the League numbering about ninety in all were divided into four squads, each squad having a sperific task. Each squad in turn was divided into sections and the conveners for each section were elected. The enthusiastic secretary notified the programme of work for the week, and each member at once knew his part of the job.

Among the things attempted by the League in the course of the year, special mention must be made of the old clothes collection, The members belonging to this particular squad, collected nearly two hundred clothes. These clothes were distributed to the deserving poor.

The members of the hospital visting groups visited the local Government Pentland Hospital in the evenings (with the kind permission of the D.M.O. of N.A. Dt.) and helped the patients who were confined to their beds, by supplying lands and covers, writing letters, dressing them up and in many odd little jobs.

The members of the Literary group did splendid work by conducting evening classes for children and adults near Vasanthapuram. The classes were also conducted in a garden near Sri Sundareswaraswami koil.

The members of the Boys' Club served near Fort Maidan and Children's Park. Poor children were taught hygiene, both personal and environmental, and also some indigenous and occidental outdoor games.

At the end of every term the members were assigned a constructive programme of work for the holidays.

On 21-2-55 the Valedictory meeting of the League was held. The members enjoyed a sumptuous Tea.

Mr. S. Jesuratnam, President of the League spoke a few words in appreciation of the services rendered by the members of the League.

Mr. S Jagaraj, Vice-President, explained to the members the various possibilities of raising funds for the League. The meeting came to a close after a short entertainment given by the talented artists of the League.

President : Mr. S. Jesuratnam, B.A., B.SC.

Vice-President : Mr. S. Jagaraj, M.A.

N. RAMAN,

S. VENUGOPAL,

Secretaries.

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VOORHEES COLLEGE, VELLORE.

Annual Sports, February 26, 1955

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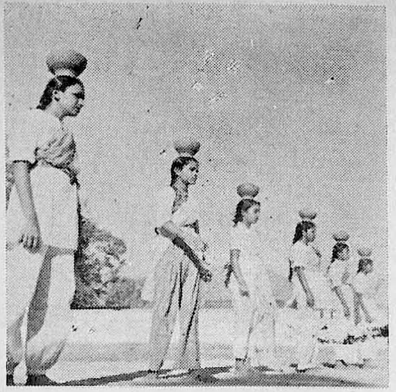
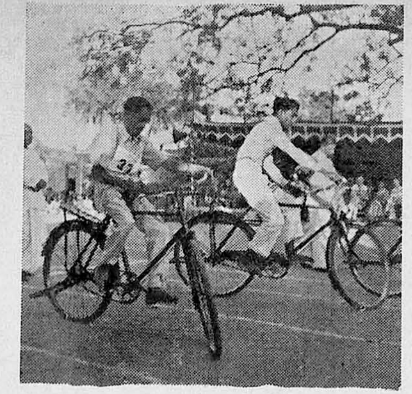
PROGRAMME.

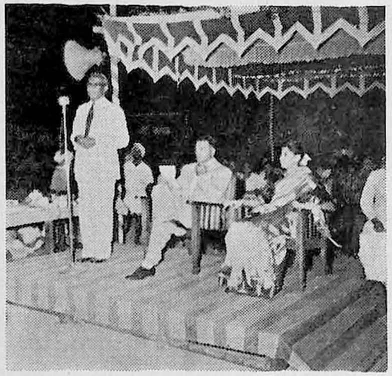
1. *Prayer* ... Dr. Blaise Levai
2. *Welcome* ... The Principal
3. *Report* ... The Physical Director
4. *Speech* ... K. R. Shenai, Esq., B.A. (Hons)., I.P.S.
5. *Prize Distribution* ... Mrs. Shenai
6. *Vote of Thanks* ... Dr. John H. Piet
7. *National Anthem* ...



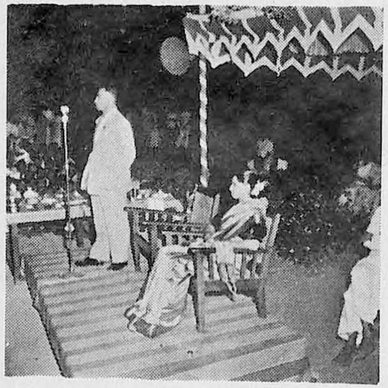
Pot race.



Slow Cycle race.

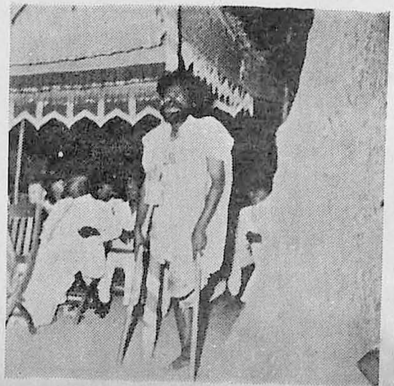


Principal welcoming the chief guests and visitors on Sports Day.



Mr. Shenai, D. S. P. North Arcot, addressing the gathering on Sports Day.

Champion for Women's events receiving the prizes from Mrs. Shenai.



'Beggar' first prize winner in Fancy Dress competition.

Fancy dress competitors on Sports Day.

மா பூ

திரு. B. T. பால் ராஜ்

நூல்நிலையப் பாதுகாவலர்

நூல் நிலையப்பொறுப்பை ஏற்றுக்கொள்ளுமுன் சிறிதுகாலம் கிராமங்களிலும், பட்டணங்களிலுஞ் சென்று, சத்திய சுவிசேஷத்தை சகலர்க்குங் கூறியறிவிக்குமாறு யான் தேர்ந்தெடுக்கப்பட்டேன். இத்திருத்தொண்டை நிறைவேற்றி வருங்கால் சில சமயங்களில் இராப்பொழுதில் கிராமங்களில் நான் தங்க நேரும். இளவேனில் முற்றி, முதுவேனில் திரண்டு வருங்கால் இரவில் வான மண்டலம் வெகு அழகாய் ஜொலிக்கும். ஏனெனில் வளர் பிறையின் பிற்பகுதியிலும், தேய்பிறையின் முற்பகுதியிலும், முழுமதி தோன்றுங்காலத்தும் சந்திரனின் பிரகாசம் வெள்ளை வெளேரெனத் தோன்றும். இக்காலங்களில் பிள்ளைகளும், பெரியோரும் நித்திரை கொள்ளாமல் வெகுநேரம்வரை வெளியிலேயே காலங்கழிப்பர். சந்திரனின் ஒளி இவர்களை இலேசில் தூங்கவிடுவதில்லை. சிறுமிகள் ஒன்றுகூடி ஒருவர் கரங்களை மற்றவர் கரங்களோடு சேர்த்துக்கொண்டும், ஒருவர் கால்களை மற்றவர் கால்களுடன் சேர்த்துக்கொண்டும் முப்பது டிக்ரி முதல் அறுபது டிக்ரி வரை எல்லோரும் பின்னுக்குச்சாய்ந்து கொண்டு, மெதுவாக ஆரம்பித்துச் செல்லச்செல்ல வெகு விரைவுடன் வட்டமிட்டுச் சுற்றுவர். அவ்வண்ணஞ் சுற்றுகையில் அவர்கள்,

> "மாபூ, மல்லிகைப்பூ, மணக்குதோடி தாழம்பூ,
> பூ, பூ, புளியம்பூ, பெட்டியிலே வைத்த பவழம்பூ"

என அடுக்கடுக்கான கவிகளை மூச்சுப்பிடித்துப் பிடித்துப்பாடுவர். வேறு சிலர்,

> "கும்மியடி பெண்கள் கும்மியடி—உங்கள்
> கூந்தல் குலுங்க கும்மியடி
> நம்மையாளும் நாதர் பாதம்
> பாடி கும்மி யடியுங்கடி"

> "வெள்ளி முளைத்ததோ பாருங்கடி—அங்கே
> வெங்காயம் பூத்ததோ பாருங்கடி
> மூலையிலிருக்கும் மொட்டைப் பையனுக்கு
> மீசை முளைத்ததோ பாருங்கடி"

என்பன போன்ற பல கும்மிப் பாடல்களை வெகு சுறுசுறுப்புடன் பாடி கும்மியடிப்பர். மற்றும் சிலர் இனிய பாடல்களுடன் கோலடிப்பர்.

சிறு பையன்கள் நிலாக்குப்பல் அல்லது அல்லிக்குப்பல் மண்ணிலும் மணலிலும் குவியல் குவியலாக வைத்து எதிர் கட்சிக்காரர் அவைகளைக் கண்டுபிடிக்கச்செய்வர். வேறு சிலர் கண்ணாம்பூச்சு விளையாட்டு விளையாடுவர்.

வாலிபர் வெகுநேரம்வரையில் உற்சாகத்துடனும், ஆவேசத்துடனும் பாரி கோடு, கிளித்தட்டு, சடுகுடு முதலிய ஆட்டங்கள் ஆடுவர்.

முதியோர் இராமாயணம், மகாபாரதம், பழைய புதிய கதைகள், நீண்ட நாவல்கள் முதலியவற்றை வைத்துப் பொழுதுபோக்குக்காக வாசித்துக்கொண்டிருப்பர். இக்காலமே கிராமங்களில் தெருக்கூத்து, நாடகம், நடனம் முதலியவை நடைபெற ஏற்ற காலமாகும்.

மேற்கூறியனபோன்ற விளையாட்டுக்கள், யாவர்க்குஞ் சந்தோஷத்தைத் தருவது மாத்திரமேயன்றி, கிராமவாசிகளான பெரியோர், சிறியோரின் பரஸ்பர அன்பு, ஐக்கியம் கிர்ம ஒற்றுமை முதலிய தத்துவங்களை அதிகமாக அபிவிருத்தி செய்யும் நோக்கங்கொண்டே தொன்றுதொட்டுக் கையாளப்பட்டு வருகின்றன.

எனது இளவயதில் யான் கண்ட காட்சிகள் இன்னமும் என் ஞாபகத்தில் இருந்து வருகின்றன. என் தந்தையின் மேற்பார்வைக்குட்பட்ட சுமார் இருபத்தைந்து கிராமங்களிலுள்ள பெரியோருஞ் சிறியோரும் பிரதி ஆண்டிற்கோர்முறை காட்டுப்பாடியில் கூடுவர். அவ்வாறு கூடுகையில், ஆண்களும், பெண்களும், பிள்ளைகளுஞ் சேர்ந்து அங்குள்ள ஆலயத்திற்கு முன்னுள்ள அகன்ற வாசலில் ஏறக்குறைய அறுபதடி நீளம் நாற்பதடி அகலங்கொண்ட ஓர் அழகிய பந்தலை, மையத்தில் கொட்டகைபோன்றும் இருபக்கங்களிலும் சரிவாகவும் போட்டு அதனைப் பச்சிலைகள், பசுமையான தென்னங்கீற்றுகள், பனங்குருத்துக்கள் முதலியவற்றால் அலங்கரித்து, அவைகளாலேயே செய்யப்பட்ட பச்சைக்கிளிகள், பூக்கள், தொங்கல்கள், தோரணங்கள் முதலியவற்றை ஆங்காங்கே தொங்கவிட்டு அவற்றினை அழகுபடுத்துவர். இவ்வித வேலைகளை அங்குக் கூடுபவர் சேர்ந்து வெகு ஒற்றுமையுடனும் ஊக்கத்துடனும் மிகுந்த சந்தோஷத்துடனுஞ் செய்வர். அடுத்த தினம் விடியற்காலை முதல் மாலை வரை தியானம், தர்க்கம், போதனை, பந்தயம் போன்ற பல திறப்பட்ட கூட்டங்கள் அதி விமரிசையுடன் நடைபெறும்.

ஓர் முறை பந்தயப்போட்டிக் கூட்டம் நடைபெற்றபோது சில கிராமப் பிள்ளைகள் பக்திக்குரிய பாடல்கள் பாடிக் கோலாட்ட மடித்தனர். வேறு சில கிராமப் பிள்ளைகள் பாடல்களுடன் கும்மியடித்தனர். மற்றுஞ் சிலர் வேதவாக்கியங்களை மனப்பாடமாய் ஒப்புவித்தனர். இன்னுஞ் சிலர் பக்திக்குரிய சில சம்பாஷணைகள் செய்தனர். இறுதியில் போட்டிகளை நடத்துந்தலைவர் சில வேத விடுகதைகள் விடுத்து அவைகளை விடுவிக்கும்படியாய் பிள்ளைகளைக் கேட்டார். அவற்றுளொன்று சத்திய வேதத்திலுள்ள பூக்களிலெல்லாம் பெரிய பூ என்ன பூ என்பதே. அவர் சொல்லவும் கூட்டத்திலமர்ந்துள்ள ஓர் சிறுவன் சுறுக்காக வெழுந்து, சூரிய காந்தி யென்றான். தலைவர் இல்லையென்றார். இன்னொரு பையன் வெகு அவசரமாக அல்லிப் பூ என்றான். தலைவர் இல்லையென்று தலையை அசைத்தார். ஓர் சிறுமி எழுந்து சாமந்திப் பூ என்றாள். அதுவுமன்று என்றார் தலைவர். இப்படியே பல பையன்களும் பெண்களும் தத்தமக்குத் தெரிந்த பல பூக்களின் பெயர்களைச் சொல்லிக்கொண்டு போயினர். தலைவர் தம் தலையை அசைத்த வண்ணமேயிருந்தார். இறுதியில் ஓர் சிறு பெண் அழகாக வெழுந்து நின்று சிறிது கூச்சத்துடனும் அச்சத்துடனும் தனது இருதொடைகளையும்சேர்த்

திறுக்கிக்கொண்டும், அதில் தான் கட்டியிருந்த சிற்றுடையை அழுத்திக்கொண்டும், அதே சமயத்தில் தன் தலையைத் தடவி ரிப்பனும் சிலேடும் சரியாகவிருக்கின்றனவா வென்று தடவிப்பார்த்துக்கொண்டும், தனது அழகிய பற்களைத் திறந்து வெகு ஒய்யாரமாக, ஆனால் சுறு சுறுப்புடன், உரத்தசத்தத்துடன் அன்பூ (பு) எனச் சொல்லி உடனே உட்கார்ந்துகொண்டாள். கூட்டத்தில் ஒரே கரகோஷம். சில விநாடிகள் அமைதி அற்றுப்போய் அதன் பின்னர் அமைதி ஏற்பட்டது. எல்லோரும் இச்சிறுமியை வியந்தனர். பரிசும் இச்சிறுமிக்கே வழங்கப்பட்டது.

இதை யொத்த என் இளவயதின் சிந்தனைகள் எனது பிந்திய ஜீவியத்தில் எவ்வளவாகப் பல விதங்களிலுமென்னைப் பக்குவப்படுத்தின வென்பதைக் குறிக்கவே இவைகளை இங்கு எழுதுகிறேன்.

மேலும் மேற்கூறிய ஜோடிப்புகள், கூட்டங்கள், விளையாட்டுக்கள், பந்தயப்போட்டிகள் யாவும் அக்காலந்தொட்டே கிராமவாசிகள் தெய்வபக்தியில் தேருவதற்கு மட்டுமின்றி, கிராமத்திற்குக் கிராமம் பரஸ்பர அன்பும் ஐக்கியமும் பலப்படவே நடத்தப்பட்டு வந்தன.

பிள்ளைகள், பெரியோர்கள், ஆண்கள், பெண்கள் கூட்டமாகவும் தனித்தனியாகவும் தமதுபரஸ்பர அன்பை அதிகரித்துக்கொள்ள மேற்கூறிய வழிகளிலேயன்றி வேறு துறைகளிலும் விருத்தி செய்யப்படுகின்றன.

அநேகமாய் குடும்பங்களிலும், பாடசாலைகளிலும், கல்லூரிகளிலும் பல வகைப்பட்ட கழகங்களிலும் இவ்வகை அன்பு விருத்தி செய்யப்படுகின்றது.

குடும்ப அன்பு நமக்குண்டெனின் நம் பெற்றோருக்கு அற்ப அவமானத்தையுமுண்டு பண்ணத்துணியோம். நமது சகோதர சகோதரிகளுக்கு எவ்வித இடைஞ்சலுஞ்செய்ய எள்ளளவு மெண்ணோம். குடும்ப கௌரவத்தையும் மேன்மையையுமதிகரிக்க அனுதினமும் முயல்வோம். வீண் காரியங்களில் நமது பெரியோரின் பணத்தையோ சொத்தையோ செலவழிக்க ஆசைகொள்ளோம். என்றும் எவர்க்கும் கீழ்ப்படிதலும் அடக்கமு முள்ளவராயிருப்போம்.

நமது கல்லூரியின்பால் நாம் அன்பு கொண்டவராயின், தினசரி அக்கல்லூரியைச் சந்தியாமலிரோம். உடன் மாணவரைக்கண்டு மகிழ்வோம். ஆசிரியரைக்கண்டு ஆனந்திப்போம். அன்றாடக் கடமைகளைச் சரிவர ஆற்றுவோம். கல்லூரியில் நடைபெறுங் காரியங்கள் அனைத்திலும் அகமகிழ்ச்சிகொள்வோம். அவற்றின் நற்காரியங்களில் நாமும் ஈடுபட்டு நம்முடைய பங்கை நிறைவேற்றுவோம். கல்லூரியின் பெயரைக்காக்க அரும் பாடுபடுவோம். அதன் முன்னேற்றத்திற்காக மிகமுயல்வோம். அதற்கு அற்ப அவகீர்த்தியு மணுகவிடோம். பூவைப்பற்றிய நாரும் மணம் பெறுமாப்போல் இம்மாபெரும் பூவாகிய அன்பு நம்மைப் பற்றும் நமது உடன் மாணவரையும் அன்பின் மயமாக்கும்.

பலதிறத்தாராக இங்கு ஒற்றுமையுடன் கூடிவாழும் இக்கல்லூரி மாணவராகிய நமக்கும் இவ்வித பரஸ்பர அன்பு தேவைபல்லவா? ஆம், அதிகம் தேவையென்றே சொல்லவேண்டும். அபூர்வமாக அருமையான இரண்டு ஆண்டுகள்

நமக்கு இங்கு அளிக்கப்பட்டிருக்கின்றன. இங்கிருக்கையில் நாம் எவ்வண்ணம் இச்சிறந்த லட்சணமாகிய அன்பை நமக்குள் பெருக்குவோம்? நம்மில் ஒவ்வொருவருக்கும் ஒருவரை யொருவர் நேசிக்கும் அன்பு தேவை. நாம் அன்னுடம் பழகிவரும் நமது ஆசிரியருடன் அன்புடையோராக விருத்தல் அவசியம். அவரும் நம்பால் அன்புகொளல்வேண்டும். இங்குள்ளவரையிலும் நாம்ஒவ்வொரு தினமும் இச்சிறந்த லட்சணத்தைப்பெற முயல்வோமாக. இவ்வண்ணஞ்செய்து வருவோமாயின் நமக்குள் யாதொரு பிரிவினையும் வேற்றுமையுமிராது. மதபேதம், ஜாதிபேதம் போன்ற வித்தியாசமிராது. எத்துணையும் நமக்குள் உயர்வு தாழ்வு ஏற்படாது. நம் ஆசிரியரை அவசியம் நேசிப்போம். அவரும் நம்மை நேசிப்பார். அன்பின் மிகுதியால் ஒருவர்க்கொருவர் தவறு செய்யோம். ஒருவர்க்கொருவர் இணங்குவோம். நமது அன்றாடக் கடமைகளைச் சரிவரச்செய்வோம். நம்முடன் கல்வி பயின்றுவரும் பெண் பாலரை நமது சொந்த சகோதரிகளாகப் பாவிப்போம். அவரை மேன்மைப்படுத்த முயல்வோம்.

பூவிற்கு மணம், அழகு, நிறம் உள்ளனபோல் அன்பாகிய பூ நமது உள்ளத்தில் அரும்பு விட்டு விரிந்து மலரும் போழ்து அதன் வாசனை எங்கும் வீசும். அன்புடையாரைக்காணும் எவரும் அவரிடம் ஆசையோடு ஓடிச் சேர்வர். பூவை முகர்ந்து மணப்பதுபோல் அவரருகில் வந்து நிற்பர். நமது அன்பாகிய குணவழகில் அனேகர் ஆசை கொள்வர். நமது கரங்கள், கால்கள், காதுகள், நாசிகளில் நாம் பூண்டிருக்கும் பல ஆபரணங்கள் பிரகாசித்து ஜொலிப்பதுபோல் நமது உள்ளத்தில் உருவாகி யிருக்கும் அன்பினல் ஜொலிக்கும் நவரத்தினங்களாகிய சில நற்குணங்கள் ஒளி வீசுவதை அனேகர் காண்பார்கள். எவ்வாறெனின் இம் மா பெரும் பூவாகிய அன்பு ஏழைகளைக்காணின் இரங்கும்; துன்புற்றோரைத்தூக்கும்; கஷ்டப்படுவோரைக்காணின் கடுகவோடிக்கனவுதவி புரியும்.

அன்புசெய்யாதது யாது? "அது சகலத்தையுந் தாங்கும். சகலத்தையுஞ் சகிக்கும். சகலத்தையும் நம்பும். சகலத்தையும் பொறுக்கும். சகலத்தையும் விசுவாசிக்கும். அது நீடிய சாந்தமும் தயவுமுள்ளது. அன்புக்குப் பொறாமையில்லை. அது தன்னைப் புகழாது. இறுமாப்பாயிராது. அயோக்கியமானதைச் செய்யாது. தற்புகழை நாடாது. சினமடையாது. தீங்கு நினையாது. அநியாயத்தில் சந்தோஷப்படாது. சத்தியத்தில் சந்தோஷப்படும்."

மேற்கூறியவாறு அன்பின் சொரூபியாக இப்பூவுலகிற்கு வந்த இயேசு நாதரின் அடியான், பவுல் என்னும் பக்தன் இவ்வன்பைப்பற்றி அனேக ஆண்டுகளுக்கு முன் தான் எழுதிய ஓர் நிருபத்தில் இச்சிறந்த லட்சணத்தைப்போற்றி விவரித்துள்ளார்.

இங்கிருக்கையிலேயே இம் மா பெரிய பூவாகிய அன்பெனும் இலட்சணத்தை நம்மில் அணிந்து, கல்வித்துறையை நீத்து இதர தொழில் துறைகளில் புகும் போழ்து இதன் வாசனையை முகரவும், இதன் ருசியைச் சுவைக்கவும், இதனழகில் பிரியப்படவும், நமது குண வழகைக்கண்டு அநேகர் நம்முடன் கூட்டுறவு கொள்ளவும் நாம் பார்ப்பதுமன்றி, நாம் வசிக்குமிவ்வருமை தேசத்திற்குள் நாம் சிறந்து விளங்கும் மா பெரியோராய் யாவர்க்குள்ளும் அன்பை

யூட்டி, அநியாயத்தைப் போக்கி, தீண்டாமையை யொழித்து, கள்ளத்தன வாணிபத்தைத் தவிர்த்து, எல்லோரையுஞ் சமமென மதித்து நாமும் பெரும் புகழுடனும் வாழ்ந்து நம்மைச்சூழ்ந்தோரையு மவ்வண்ணமே வாழ்விப்போமாக.

"அன்பிலா ரெல்லாந் தமக்குரியர் அன்புடையார்
என்பு முரியர் பிறர்க்கு"

என்னும் நீதி வாக்கியத்தையும் என்றும் நம்மனத்துள் ஆழப் பதித்து வைப்போமாக,

ஆ! இப்பெரும் பூ நம் முகத்தில் பூத்து, தேகத்தில் காய்த்து, மனத்துள் பழுத்துப் பலரையும் போஷிப்பதாக,

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குடியரசு

திரு. S. டேவிட் அதிசய நாதன், M.A.
தமிழ் விரிவுரையாளர்.

[26—1—1955 குடியரசு நாளன்று கல்லூரியில் நடைபெற்ற விழாவில் நிகழ்த்திய சொற்பொழிவு]

தலைவரவர்களே! நண்பர்களே! இவ் விழாவில் சொற்பொழிவாற்றும் வாய்ப்பினை எனக்களித்தமைக்காக, முதற்கண் உங்களனைவர்க்கும் என் நன்றியைத் தெரிவித்துக்கொள்கிறேன். இந்நாள் இந்தியரின் மகிழ்ச்சிக்குரிய ஓர் நன்னாள். இந்தியர் குடியாட்சியின் உரிமையைப் பெற்ற ஒப்பற்ற நாள். ஆண்டுதோறும் இந்நாள் விடுமுறை நாளாயிருப்பது மாணவர்க்கு மகிழ்ச்சி மிகத் தருவதாகும். இன்று இத்தகைய உரிமையுள்ள இந்தியாவில் வாழ்கின்ற நாம் நம் முன்னோர்களைவிடச் சிறந்தவர்களும் பெருமைபடக் கூடியவர்களுமாயுள்ளோம். எவ்வாறெனில் நம் முன்னோர்கள் இத்தகைய உரிமை நாட்டில் வாழவில்லை. நாமோ, முழு உரிமையைப் பெற்றவர்களாயும் உரிமையை அநுபவிப்பவர்களாயும் வாழ்கிறோம். இவ் வழியில் நாம் சிறந்தவர்களே.

நிற்க, குடியாட்சியின் தொடக்கம் எது? என்று குடியரசு இவ்வுலகில் உருவானது? பொதுவாக மனிதன் என்று தோன்றினானே அன்றே இத்தகைய உரிமையுணர்ச்சி, உரிமையாட்சி தோன்றியிருக்கலாம். விவிலிய நூலின்படி (சத்திய வேதம்) ஆதியில் இறைவன் முதன் முதல் ஆதாம், ஏவாள் ஆகிய இருவரை உண்டாக்கி அவர்களை எழில் மிக்க ஏதேன் என்னுமோர் தோட்டத்தினில் எல்லா வளங்களுடனும், வசதிகளுடனும் குடியிருக்கச் செய்ததோடு விலக்குச்சட்டமொன்றும் அவர்கட்கு விதித்தார். குறிப்பிட்டதோர் மரத்தின் கனியை அவர்கள்

உண்ணுதல் கூடாதென்பதே அவ்விலக்குச் சட்டமாகும். ஆனால் அவர்கள் அவ் விலக்குச் சட்டத்தினை விலக்கி விட்டார்கள். காரணம், அவர்களில் இயல்பாய மைந்திருந்த உரிமை யுணர்ச்சியே யாகும். உரிமை யுணர்ச்சியின் அடிப்படையில் தான் புரட்சி அரும்பி மலர்கிறது. உலகில் இருவர் வாழ்ந்த போதே உரிமையும் புரட்சியும் வெளிப்பட்டன என்றால், பல கோடிக்கணக்கில் மக்கள் வாழும் இக் காலத்தில் உரிமையின் பெருக்கத்தை அளவிட இயலாது. சிறப்பாகக்கூற மிடத்து உலகில் முதன் முதல் கிரேக்கர் தான் குடியரசைத் தோற்றுவித்தனர் என்று வரலாறு கூறுகின்றது. கிரேக்க நாட்டில் பெரிக்கிலிஸ் என்பவர் சுமார் ஐந்தாம் நூற்றாண்டில் குடியரசைத் தோற்றுவிப்பதற்கு அரும்பாடுகள் பட்டார். இவர் கிரேக்க நாட்டில் ஓர் சர்வாதிகாரியாக வாழ்ந்தவரெனினும் பற்பல இடுக்கண்களூடே குடியரசைத் தோற்றுவித்தார் என்பது புலனாகின்றது.

தமிழ்நாட்டு வரலாற்றை ஆராய்வோமாயின், மிக மிகப் பழங்காலத்தில் ஆட்சிசெய்தல் என்ற உணர்ச்சியை முதன்முதல் முல்லைநிலத்தில் வாழ்ந்தவர்கள் பெற்றதாகச் சில அறிஞர் கூறுகின்றனர். ஆடு மாடு வளர்த்தலே முல்லை நில மக்களின் முக்கியத் தொழில். இவர்களின் பிழைப்பும் ஆடு மாடு வளர்த்தலையே சார்ந்திருந்தது. இவர்கள் தம் தொழிலில் பயன்படுத்திய கோல், அதாவது ஆடு மாடுகளை மேய்ப்பதற்கும், நடத்துவதற்கும், காப்பதற்கும் பயன் படுத்திய கோல், மக்களை ஆளுகை செய்வதற்கும் ஆதாரமாய் மாறிய தென்றும், அரசன் என்ற பொருளில் ' கோன் ' என்ற சொல்லும் வழங்கப்படுவதால் ' கோன் ' என்ற சொல் முல்லை நிலத்தார் பயன் படுத்திய கோல் என்பதன் திரிபு என்றும் இக்காலத் தமிழ் அறிஞர் கருதுகின்றனர். எனினும் குடியாட்சியின் தோற்றத்திற்கு ஏற்ற ஆதாரம் முல்லை நில மக்கள் வாழ்க்கையில் காண்பதற்கில்லை. சுமார் ஈராயிரமாண்டுகட்கு முன்னர் வாழ்ந்த வள்ளுவப் பெருந்தகையார் இயற்றிய திருக்குறளில் அரசர், அமைச்சர், குடிகள் முதலானோர்க்குக் கூறியுள்ள இலக்கணம், முடியாட்சிக்குமட்டுமன்றி குடியாட்சிக்கும் பொருந்துவதாயுள்ளது.

ஏழாம் எட்டாம் நூற்றாண்டுகளில் நிலைத்திருந்த சோழர்களின் வரலாற்றை ஆராய்ந்தால் குடியாட்சியின் அடிப்படை ஆண்டுக் காணப்படுகிறது. பெருநகரங்களில் வேந்தர்கள் இருந்து ஆட்சி புரிந்து வந்தனரெனினும், நாடு முழுவதும் அரசனின் ஆணைக்குட்பட்ட ஊர் மன்றங்கள் (பஞ்சாயத்துக்கள்) இருந்துவந்தன. அந்தந்த ஊரை அந்தந்த ஊர் மன்றங்களே உரிமையோடு ஆண்டுவந்தன. ஊர் மன்றங்களை அமைக்கும் உரிமையும் அந்தந்த ஊர் மக்களையே சார்ந்திருந்தது. ஊரின் காவல், வழக்கு, வரி, விழா, நீதி, முதலிய எல்லாவற்றையும் அந்தந்த மன்றத்தாரே கவனித்துச்செவ்வனே ஆண்டுவந்தனர். இவ்வாறு ஊர்கள்தோறும் குடியாட்சி நிலவி வந்தது. இத்தகைய ஆட்சியில் நடைபெற்ற தேர்தல் முறை மிகவும் பாராட்டத்தக்கது. மன்றத்திற்கு யார் யார் அங்கத்தினராக முடியும், அங்கத்தினரின் தகுதி ஆகியவை செம்மையாகக்குறிக்கப்பட்டிருந்தன. தவற்றில் அகப்பட்டவர்கள், தண்டனை பெற்றவர்கள், அபராதம் கட்டியவர்கள், கல்வி அறிவு இல்லாதவர்கள் மன்றத்தின் அங்கத்தினராவதற்குத்தகுதியற்றவர்களென விதிக்கப்பட்டிருந்தது.

பதினெட்டாம் நூற்றாண்டில் அமெரிக்க மக்கள் தலைவரடங்கிய குடியாட்சியை (Presidential Republic) நிலை நிறுத்துவதற்கு அரும்பாடு பட்டனர்,

அப்பொழுது அவர்கள் ஆங்கிலேயர் ஆட்சியிலிருந்தமையால் உரிமையாட்சியைப் பெறுவதற்குச்செய்த செயல் வியப்பிற்குரியது. அமெரிக்கர்கள் உலகில் எந்நாட்டிலும், எப்பொழுதும் நடைபெறாத முறையில் ஒரு தேநீர் விருந்து ஆங்கிலேயருக்கு ஒழுங்கு செய்து, பெரு விழா நடத்தினர். அது எத்தகைய தேநீர் விருந்து என்றால் ஆங்கில வியாபாரக் கப்பலொன்று தேயிலையை ஏற்றி வந்து பாஸ்டன் (Boston) என்ற இடத்தில் தங்கியது. அதை யறிந்த அமெரிக்கர்கள் சிவப்பிந்தியராக மாறுவேடம் பூண்டு, அக்கப்பலிலிருந்த தேயிலை முழுவதையும் கடலில் வீழ்த்தி, கப்பலுக்கும் தீ வைத்துவிட்டனர். இதையே பாஸ்டன் தேநீர் விருந்து என்று அழைத்தனர். இப்படிப்பட்ட செயல்கள் மூலம் அமெரிக்கர் தலைவரடங்கிய குடியரசு உரிமையைப் பெற்றனர்.

குடியாட்சியின் தோற்றம், தொடக்கம் ஒருபுற மிருக்க, குடியாட்சியின் விளைவு, தன்மை இன்று எந்நிலையில் உள்ளன என்பதைச் சற்று சிந்திப்போம். இன்று ஏறக்குறைய உலக முழுமையும் குடியரசு நிறுவப்பட்டுள்ளது. ஆனால் மக்கள் நிம்மதியுடன் வாழ்கின்றனரா? இல்லை என்றால் காரண மென்ன? ‘குடியரசா’ காரணம்? நதியில் நீர் இல்லை என்றால் அது நதியின் குற்றமா? பாலாற்றைப்பார்க்கிறவர்கள், இது ஓர் பயனற்ற ஆறு, கரைக்குக்கரை தெரியாமல் எப்பொழுதும் மணல் தெரிகிறதேயொழிய நீர் ஓடுவதில்லை என்று குறை கூறுகின்றனர். பாலாற்றில் நீர் இல்லாமைக்கு மழை பெய்யாமையே காரணமென்று கூறலாம். ஆனால் மேகம் ஏராளமான மழையைச் சொரிந்தும் பாலாற்றில் நீர் இல்லை யென்றால் காரணமென்ன? பலமைல்களுக்கப்பால் ராம சாகர் என்னும் பெரிய அணைகட்டப்பட்டு நீர்த்தேக்கம் செய்திருப்பதால் பாலாற்றில் நீர் ஓடுவதற்கு வழியில்லாமலிருக்கிறது. மழை பெய்தும் பாலாற்றில் நீர் ஓடாமைக்கு அணைக்கட்டு காரணமாவது போல் குடியரசைப் பெற்றும் மக்கள் நிம்மதியில்லாமைக்குக் காரணம், நாட்டு மக்கள் அனைவர்க்கும் உரிய உரிமை ஒரு சிலரால் அணை போடப்பட்டு அங்கே தேக்கப்பட்டுள்ளமையே யாகும். சில பெரியவர்கள் குடியரசில் மக்கள்நிம்மதியுடனில்லாமைக்குக்காரணம், ஆட்சிசெலுத்துவோர் சுயநலவாதிகளாயிருத்தலே என்கின்றனர். என்னைப்பொருத்தவரை நாட்டில்வாழும் அனைவருமே இதற்குக் காரணமாயுள்ளனர் என்பேன். அனைவரும் சுயநலவாதிகளே. உலகில்வாழும்ஒவ்வொருமனிதனும் மற்றவனை ஆளுவதற்கு, மற்றவன்மேல் அதிகாரம்செலுத்துவதற்குப் பேராவல்கொள்கின்றானேயொழிய தன்னைத்தான் ஆள்வதற்கு இன்னும் கற்றுக்கொள்ளவில்லை. அதிகாரம் செலுத்தவிழைகின்றான். ஆனால் அதிகாரம் செலுத்தப்பட விரும்பவில்லை. உரிமை, முழு உரிமைவேண்டுமென்கின்றான். ஆனால் உரிமையின் அடிப்படை கடமை என்பதை உணர்ந்தானில்லை. உரிமையும் கடமையும் ஒரே நாணயத்தின் இருபுறங்கள். இருபுறங்களும் சரியாயிருந்தால்தான் ஒரு நாணயம் மதிக்கப்படும். இல்லையேல் தள்ளப்படும். மனிதனின் உரிமை எவ்வளவுக்கெவ்வளவு அதிகரிக்கின்றதோ அவ்வளவுக்கவ்வளவு அவனது கடமையும் பெரிதாகின்றது. “ஊழியம் கொள்ளும்படி வராமல் ஊழியம் செய்யவே வந்தேன்” “உங்களில் பெரியவனாயிருக்கிறவன் பணிவிடைக்காரனாயிருக்கக் கடவன்” என்றார் இயேசுநாதர். என் கடன் பணி செய்து கிடப்பதே” என்றார் சிவனடியார் ஒருவர். “எல்லாரும் இன்புற்றிருக்க நினைப்பதுவே அல்லாமல் வேறொன்றறியேன் பராபரமே” என்றார் தாயுமானவர். இப்பொழுது நம்மை நாமே ஒரு கேள்வி கேட்டுக் கொள்வோம். இதுவரையில் நாம் தனித்தனியாக நாட்டிற்கு என்ன தியாகம், தொண்டு செய்துள்ளோம்?

செய்ய வில்லையாயின், குடியரசைப் பெற்றும் மக்கள் நிம்மதியாய் வாழவில்லை என்னும் கூற்று பொருத்த முடையதாமே? சிலர் துரும்பைத் தூணாக்குவது போலும், கறையான்புற்றினைக் கருத்துக்கெட்டா இமயமாக்குதல் போலும் குறைகளை மிகவும் பிரமாதப்படுத்துகின்றனர். இவர்கள் இத்தகைய குறைகளை நிவிர்த்திக்க முயன்று உழைப்பாராயின் பாராட்டத்தக்கதே. ஒருவனது புறச் செயல்களைக் கண்டே அவனை நல்லவன் தீயவன் என்று கூறுகிறோம். அவனது புறம்பான செயல் அவனுடைய அகவாழ்க்கையைச் சார்ந்ததாகும். மனமே வாழ்க்கையின் அடிப்படை. மனம் செம்மைப்பட்டுவிட்டால் எல்லாம் செம்மை யுறும். ஒவ்வொரு மனிதனும் செம்மையான மனம் பெற்றவனாகித் தன்னை ஆள்வதற்குக் கற்றுக்கொள்வனாயின் உலகம் உய்யும். ஆட்சியும் செவ்வனே நடைபெறும். யாவரும் இன்புற்றிருக்க இயலும்.

ஆயிரத்து ஐந்நூற்றுப் பதினாறுமாண்டில் சர். தாமஸ் மூர் என்பவர் 'உடோபியா' என்ற நூலை எழுதினார். கற்பனையில் காணும் நாடு உடோபியா என்பதாகும். சர். தாமஸ் மூர் என்பவர்தான் முதன் முதல் உடோபியா என்ற நூலை எழுதியதாக வரலாறு கூறுகின்றது. இவர்க்குப் பின்னரே செயின்ட் சைமன் போரியர் முதலானோர் எழுதியதாகக் கூறப்படுகின்றது. ஆனால் நம் தமிழ் இலக்கியத்தை ஆராயின் பன்னிரண்டாம் நூற்றாண்டிலேயே கவிச் சக்கரவர்த்தி கம்பர் தம் கருத்தில் கண்ட நாட்டை விவரித்துள்ளார் நாடு எல்லா வகையிலும் குறைவற்றதாய் இருத்தல் வேண்டும், எல்லா வகைப் பண்பாடுகளும் நிறைந்திருத்தல் வேண்டுமென்பது கம்பரின் வேட்கை. சான்றாக, கோசல நாட்டைப் பற்றியுள்ள ஒரு பாடலைக் காண்போம்.

"வண்மை இல்லைஓர் வறுமை இன்மையால்
திண்மை இல்லைநேர் செறுநர் இன்மையால்
உண்மை இல்லைபொய் உரை இலாமையால்
ஒண்மை இல்லைபல் கேள்வி மேவலால்"

இப்பாடலின் பொருள் : கோசல நாட்டில் வள்ளல்களுமில்லை, வறுமையுள்ளவர்களுமில்லை; பலசாலிகளுமில்லை, பலவீனர்களுமில்லை; உண்மையுரைப்பவர்களுமில்லை, பொய்யுரைப்பவர்களுமில்லை; அறிவுள்ளவர்களுமில்லை, அறிவற்றவர்களுமில்லை, என்பதாகும். இப்பொருளைச் சாதாரணமாய்க் கவனித்தால் விகற்பமாய்த் தோன்றுகிறது. ஆழ்ந்து நோக்கினால் உண்மையான கருத்து புலனாகிறது. ஓர் ஊரில் வள்ளல் ஒருவன் இருக்கிறான் என்றால் அவ்வூரில் வறுமையில் வாடுபவர்களுமிருக்கின்றனர் என்று பொருள் படுகிறதல்லவா? ஒரு பெரிய பலசாலி இருக்கிறான்என்றால், பல பலவீனர்களுமிருக்கின்றனர்என்றுபுலனாகின்றதன்றோ? ஒருவர் உண்மைக்கே எடுத்துக்காட்டாயிருக்கிறார் என்றால் பல பொய் புரட்டர்களுமிருக்கின்றனர் என்று விளங்குகின்றதல்லவா? அறிவாளி ஒருவர் இருக்கிறார் என்றால் அறிவில்லா மூடர்களுமிருக்கின்றனர் என்று தெரிகின்றதல்லவா? ஆகவே தான் கம்பர் கோசல நாட்டில் எல்லா மக்களும், எல்லாவற்றிலும் சமமாய் வாழ்கின்றனரென்று நயம்பட நவின்றுள்ளனர். இப்பாடல் கோசல நாட்டைக் குறிப்பதாய் அமைந்திருப்பினும் கம்பர், நாடு என்பது இவ்வாறு இருத்தல் வேண்டுமென்று தம் கருத்தில் கண்டதையே குறிப்பதாகும். இதுதான் கம்பர் நாட்டைப்பற்றிக் கண்ட கனவாகும்.

எனவே, நாட்டில் குடியரசு நலமுடன் நடைபெறுவதற்கு மக்களனை வரும் பொது நலன்களை மறவாதவராக, சமூக நீதியிலே கண்ணுங் கருத்துங் கொண்டவராக, உப்பாக, ஒளியாக, உயர் பாலில் புரையாக இருத்தல் வேண்டும். எல்லோரும் ஓர் குலம், எல்லோரும் ஓர் நிறை, எல்லோரும் ஓர் விலை, எல்லோரும் இந்நாட்டு மன்னர் எனக்கருதி தேசியப் பொது நலத்திற்காகத் தொண்டாற்று வது சிறந்த அரசாங்கத்தின் கடமையாகும்.

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அந்த நாள்

வே. நித்தியானந்தன், B.Sc.

[முன்னாள் மாணவர்]

" பிரேமா! இன்று ஒரு கிழவரைக் கண்டேன்....அவர்.........."

" இதிலென்ன அண்ணா அதிசயம், ஆயிரம் ஆயிரம் கிழவர்களை அன்றாட வாழ்வில் காண்கின்றோம்!''

" ஆமாம், காண்கிறோம், ஆனால் அவருக்கு வயது இரண்டாயிரம் ஆண்டு களாகிறது! அது மட்டுமல்ல, அன்று எப்படி யிருந்தாரோ அப்படியேதான் இன்றும் இருக்கிறார்!''

"என்ன அண்ணா, இரண்டாயிரம் ஆண்டு கிழவர், அவரை அன்று நீங்கள் பார்த்தது போல் இன்றும் அப்படியே இருக்கிறார் என்கிறீர்களே........ உங்களுக்கு................. ?

"பைத்தியம் என்றுதானே கூறப்போகிறாய்? இல்லை, நிச்சயமாக எனக்குப் பைத்தியம் இல்லை! உனக்குக் கூட அவரைக் காட்ட முடியும்!''

அது ஒரு குளம். பளிங்கை உருக்கியது போலத் தெளிவாக இருந்தது. அடியில் படிந்து கிடந்த மணல், படிப்படியாக, கருமணலாலும், வெண் மணலாலு மாக அமைந்து கிடந்த அந்தத் தோற்றம் எனக்குக் குமரி முனையைத் தான் நினை விற்குக்கொண்டு வந்தது. 'இன்னும் சிறிது வளர்ந்து விட்டால் வானத்தில் ஓடும் வெண் மேகத்தோடு இரகசியம் பேசலாம்' என்ற நினைப்பில், சுற்றிலும் நிமிர்ந்து நின்று கிளைகள் பல பரப்பிய மரங்கள். மரக் கிளைகளில் சிறுவர்கள் அமர்ந்திருந் தார்கள். சிலர் அங்கிருந்து தண்ணீரில் குதிக்கவும் செய்தார்கள். வைரத் துண்டு களை வாரி யிறைப்பது போல நீரை வாரி வாரி இறைக்கும் அவர்களைச் சில சிறுமி கள் வேடிக்கை பார்த்துக்கொண்டிருந்தனர். அங்குதான் நான் அந்தக் கிழவரைக் கண்டேன்.

தளர்ந்த உடல், ஆழ்ந்த அறிவைக் காட்டும் கண்கள், கடல் அலைகள் கரையிலே கொண்டு வந்து தள்ளும் வெண் நுரையோடு போட்டி போடும் தலை மயிர், இரண்டு கால்கள் போதா, இன்னொன்றும் தேவை என்று தாமாகவே தேடிக் கொண்ட பூண் அணிந்த ஒரு தடி. இவற்றோடு, அவரும் வேடிக்கை பார்த்துக்கொண்டிருந்தார்.

நான் அவரை நோக்கினேன். அவரும் என்னை நோக்கினர். விடியற்காலையில் தோன்றும் வெள்ளியைப் போல, இரண்டு கண்ணீர்த் துளிகள் கீழே விழுந்தன.

"தாத்தா, நீங்கள் அழுகிறீர்களா என்ன?" என்றேன். அவருக்கு என்ன கவலையோ-ஒரு வேளை என்னைப்போன்ற பேரன் ஒருவனை இழந்து விட்டிருப்பார் என்று நினைத்து என் நெஞ்சம் இரக்கமுற்றது.

"இல்லை, தம்பி,-இல்லை,-நான் அழவில்லை. 'அந்த நாள்' நினைவுகளுக்கு என் நெஞ்சம் செலுத்தும் காணிக்கைகள் அப்பா இந்தக் கண்ணீர்த் துளிகள்!" என்று காலம் என்ற உழவன், அனுபவம் என்ற ஏரால் உழுதிருந்த கோடுகளில் தேங்கியிருந்த அந்த வெள்ளி மீன்களைத் துடைத்தார். அவர் பேசினர் :

"தம்பி, ஆற்று மணலில் நாங்கள் விளையாடுவோம். சிறு பெண்கள் பாவைகள் செய்வார்கள். மணல் வீடுகள் கட்டுவார்கள். செய்த பாவைக்குச் சூட்ட பூக்கள் தேவைப்படும். நான் மரம் ஏறி என் தோழர்களோடு அவர்களுக்கு எத்தனையோ முறை பூக்கள் பறித்துக் கொடுத்திருக்கிறேன். அவர்கள் ஆடிய வழியெல்லாம் நானும் ஆடியிருக்கிறேன். கை கோத்துக்கொண்டு துள்ளித் திரிந்திருக்கிறேன். அது, நான் கள்ளமில்லாது என்னோடொத்த பெண்களோடு துள்ளித் திரிந்திருந்த காலம்! ஆடும்வரை ஆடையும் உடலும் அழுக்குப் படிந்திருப்பதைக் கவனிப்பதே கிடையாது. வீடு திரும்பும் நேரம் வரும். வாயிலில் என் வரவு பார்த்திருக்கும் என் அன்னையின் நினைவும் எனக்கு வரும். என் கண்கள் என் அழுக்கடைந்துள்ள உடலையும், உடையையும் ஒருமுறை நோக்கும். என் கால்கள் எங்கள் ஊர்ப் பொய்கையை நோக்கி நடக்கும்.

"பாலை நிலத்தில் சந்தனத்தின் நறுமணத்தைச் சுமந்து தென்றல் வந்தால் எவ்வளவு இனிமையாக இருக்கும்? அந்த இடத்தை விட்டு நகர மனம் வருமா? அதுபோல கதிரவனின் கடுமையைக் கூட கவனிக்காது ஆற்று மணலில் விளையாடிய பிறகு குளிர்ந்த நீரை விட்டு எங்கே வெளியில் வர விருப்பம் இருக்கிறது? நான் இறங்கியதால் மீன்கள் துள்ளிக் குதிக்கும், என் உள்ளம் இளமையுள்ளமல்லவா? மீன்களின் துள்ளல் ஒரு 'போட்டி உணர்ச்சியை' ஊட்டி விடும். அவைகள் என்னோடு போட்டி போட முடியாத உயரத்திற்கு மரங்களில் ஏறி விடுவேன். வெண்ணிற மேகங்கள் மோதுவதால் ஆடும் அம் மரங்களின் உச்சியில் நிற்பேன். பெண்கள் அஞ்சி நிற்பார்கள். அவர்களில் சிறிது தைரியமுள்ளவர்கள் ஆச்சரியத்தோடு பார்ப்பார்கள். என் நண்பர்கள் என்னோடு போட்டி போட நினைப்பார்கள. இவர்களை யெல்லாம் நான் கவனித்தால் தானே! கரையின் பக்கம் சாய்ந்துள்ள கிளையில் ஏறி, கரையில் நிற்பவர்கள் அஞ்ச, கரையானது நீரின் மோதலால் உடைபட, அந்த அகன்ற ஆழமான குளத்தில் 'துடும்' எனக் குதித்து,

இன்று நீ காண்கிருயே, அதோ, அந்தக்குளத்தின் அடியில், சுருண்ட மயிரை வாரியதைப்போலப் படிப்படியாக அமைந்துள்ள அடி மணலை அன்று கொண்டு வந்து கரையிலிருந் தோருக்குக் காட்டிய அந்த அறிவு முதிர்ச்சியற்ற இளமைப் பருவம் இனி வருமா? இனி கிடைப்பதும் எளிதா?

"இன்று என்னைக் காண்கிருய். பூண் போட்ட கொம்பு கையில்; நடுக்கம் உடலில்; இரண்டொருசொல் சொல்லுகையிலேயே பெருமூச்சு, திணறல், இவற்ருேடு! எனக்கு அந்த நாள் மீண்டும் வந்திடுமோ? துடுமெனக் குதித்துக் கரையில் உள்ளோர் நடுங்கக் குளத்து மணலைக்கொண்டு வந்தது இதோ இந்தக் கை தான். இன்று பூண் போட்ட கோலைப் பிடித்திருப்பதும் இந்தக் கை தான் அதற்கும் இதற்கும் எவ்வளவு வேற்றுமை? வானுற ஓங்கிய மரங்களில் ஏறிய கால்கள் தான் இவை. ஆனல் இன்ரே இவைகளுக்கு ஒரு துணை வேண்டியிருக்கிறது!

"சிறுவர்களைக் காண்கிறேன், இவர்கள் துள்ளிக் குதிக்கின்ற குளத்தைக் காண்கிறேன், அதன் அடியிலுள்ள மணலைப் பார்க்கிறேன், என்னுள்ளம் 'அந்த நாள்' சித்திரத்தை வரைகிறது. அதற்கு என் கண்கள் காணிக்கை அளிக்கின்றன. அவ்வளவு தான்." என்ருர்.

"தாத்தா, இளமை உங்களைப் பொருத்தவரை அழிபவே இல்லை நமக்குப் பத்தாண்டுகளுக்கு முன் இருந்த நிலை 'இளமையாக'க் காண்கிறது இன்னும் பத்தாண்டுகளுக்குப் பிறகு இதோ இன்று நீங்கள் இருக்கின்ற நிலையே உங்களுக்கு இனிமையாகத்தோன்றும். அப்படியானல்காலத்தைக்கட்டிப்பிடித்து விட்டால் நீங்கள் என்றென்றும் இளமையாகவே இருக்கலாம்!"

'அதற்குத்தான் வழி தெரியவில்லையே' என்ருர் அவர். ஏன் தெரியவில்லை? இன்று நீங்கள் கூறிய சொற்கள் உங்கள் 'அந்த நாள்' சித்திரம். என்றென்றும் அழியாதவை. காலத்தைக் கட்டுப் படுத்தியவை. இதைப் பார்க்கும் ஒவ்வொரு வருக்கும், உங்கள் சொற்களைப் படிக்கும் ஒவ்வொருவருக்கும் நீங்கள் 'தொடித் தலைத் தண்டூன்றி' நிற்கும் காட்சிதான் தென்படும். இனி உங்களுக்கு உருவத் தால் வளர்ச்சியே கிடையாது. என்றென்றும் நீங்கள் "தொடித்தலை விழுத்தண்டு ஊன்றி" நிற்கும் கிழவராகத்தான் இருப்பீர்கள்" என்கிறேன்.

அவர் மெல்லச் சிரித்தார். அவர் கண்கள் ஒளி வீசின. மெல்ல நடந்து மறைந்தார்.

"என்ன, இப்பொழுது விளங்கிற்ரு இவர் சாதாரணமாக நாம் நாள் தோறும் காணும் கிழவரல்லர் என்று. இன்னும் உனக்கு நம்பிக்கை ஏற்பட வில்லையா? இதோ நீயே பார்த்துக்கொள்" என்று புறநானூற்றை விரித்தேன்.

'இனிநினைந்து இரக்க மாகின்று, திணிமணல்
செய்வுறு பாவைக்குக் கொய்பூத் தைஇத்
தண்கயம் ஆடும் மகளிரொடு கைபிணைந்து
தழுவுவழி தழீஇத், தூங்குவழித் தூங்கி
மறையெனல் அறியா மாயமில் ஆயமொடு

உயர்சினை மருதத்துறையுறத் தாழ்ந்து
நீர்நணிப் படிகோடு ஏறிச் சீர்மிக
கரையவர் மருளத் திரையகம் பிதிர
நெடுநீர் குட்டத்துத் துடுமெனப் பாய்ந்து,
குளித்துமணல் கொண்ட கல்லா இளமை
அளிதோ தானே? யாண்டுண்டு கொல்லோ?
தொடித்தலை விழுத்தண்டு ஊன்றி நடுக்குற்று
இரும் இடை மிடைந்த சிலசொல்
பெருமூ தாளரேம் ஆகிய எமக்கே!'

[புறம் 243]

என்று அவள் வாய் மெல்ல முணு முணுத்தது. அவர் பெயரைக் கேட்க மறந்து விட்டேன். அவர் பெயரைக் கேட்க அவரைத் தேடிச் சென்றேன்!

—o—

கலைக்கோவில்

வே. மு. அசோகன்

ஓர் நாட்டின் முன்னேற்றம், அந்நாட்டின் அரசியல் பொருளாதார சமுதாயமுன்னேற்றங்களைப்பொறுத்துள்ளதைப்போல் கலைகளின் முன்னேற்றம் மக்கள் மனப்பான்மையைப் பொறுத்துள்ளது. கலைகள் மனித வாழ்க்கைக்கு வேண்டிய பொருளை அளிப்பதற்காகத் தோன்றியன அல்ல. மக்களின் மனத்தை மகிழ்விப்பதே கலைகளின் அடிப்படை நோக்கம். கலைகள் பல நன்மைகளைத்தரினும் அவற்றுள் உயிர்நாடியாக விளங்குவது மகிழ்ச்சி யளித்தல் என்பதே. இதற்கு ஒன்றிரண்டல்ல, ஓராயிரம் சான்றுகள் பகரலாம்.

கலைகளில் சிறந்ததும், தலையாயதுமான 'கல்வி' குறிப்பிடப்படுவன வற்றுள் ஒப்பற்றது. கல்வி கலையல்ல என்று கூறினும் கல்வியின் விளைவு மனத்தை மகிழ்விக்கின்ற காரணத்தால் அதையும் ஓர் கலை என்று கொள்ளல் தவறாகாது. இவ்வேலைமாநகரில், கல்விக் கலையின் பிறப்பிடமாக வல்லவோ அமைந்துள்ளது இவ் ஊரீஸ் கல்லூரி? அறியாமைக் கடலில் மூழ்கி, கரை தெரியாது தத்தளிக்கும் பலருக்கு ஓர் கலங்கரை விளக்கமாகத் திகழ் வதோடு அவரைக் கரையேற்றும் கப்பலாக விளங்கும் ஆசிரியர்களைக்கொண்டும், கல்விக்கலையின் கருவூலமாகக் காட்சியளிக்கும் இக்கல்லூரியைப் பெற்றிருப்பது வேலைமாநகருக்கே பெருமையன்றோ? இந்திய நாடே வியக்கும் நவீன மருத்துவ முறைகளைக் கையாண்டு, வெற்றியே தமது வாழ்வின் இலட்சியம் என வெற்றிச் சிந்து பாடிக் களிக்கும் அமெரிக்க அறநெறி நிலையத்தாரால் நடத்தப்பெறும்

வேலூர் மருத்துவக் கல்லூரியும் மருத்துவ நிலையமும் கலையின் இருப்பிடங்களல்லவா?

நிற்க, வேறு பல கலைகளையும் நோக்குங்கால், வேலூரே கலைக்கோயில் என அழைத்தற்கு ஏற்புடைத்தாகும் என்பது தெற்றெனெ விளங்கும். கலைகளில், உயர்ந்ததும், நுட்பமானதுமான சிற்பக் கலைக்கு வேலூர் ஓர் தலைசிறந்த எடுத்துக் காட்டாகவல்லவோ காட்சியளிக்கிறது? கலைகளிற் சிறந்தது சிற்பக் கலையே என்று நான் கூறுவேன். காரணம் சிற்பக்கலை கண்களுக்கினிய விருந்தளிக்கின்றது என்பதால் மட்டுமல்ல, அரிய கருத்தை உணர்த்தவல்லது என்ற காரணத்தால்; அழியும் உடலை அழியாப் புகழ் மூலம், சிற்பம் மூலம், நிலை நிறுத்தும் என்ற காரணத்தால். எண்ணற்ற நூற்றுண்டுகள்வரை வரலாற்றை அறிவுறுத்தும் ஆற்றல் பெற்றிருந்த காரணத்தாலே அக்கலையைச் சிறந்ததென்றேன். கண்ணுக்கு மட்டும் சிற்பம் விருந்தல்ல. அறிவுக்கும் ஆராய்ச்சிக்கும் விருந்து. கோட்டை, சிற்பங்களின் சிகரம். சிற்பிகளின் சீரிய ஆற்றலை விளக்கும் வீடு. அக்கோட்டையினுள் அமைந்த கோயிலின் மகிமைதான் என்ன? ஆகா! எடுத்து இயம்புதற்கரிய அற்புதமானகாட்சிகள். தமிழர்வீரத்தைப், பலரும்அறியஎடுத்துக்காட்டும் சிற்பங்கள் பல. அவற்றில் ஓர் மறத்தமிழன் பசியால் துடிக்கும் புலியின் முன் நின்று அதனுடன் எதிர்த்துப் போராடும் காட்சி. ஆ! எவ்வளவு அருமையாக, இயற்கையாகச் செதுக்கப்பட்டுள்ளது! சரித்திரத்திற்குச் சான்றுகள் பகரும் சில சிற்பங்கள் உள முப்பெரும் ஆச்சாரியார்கள், சங்கராச்சாரியார், இராமனுஜாச்சாரியார் மத்துவாச்சாரியார் இவர்களுடைய உருவங்கள் கற்றூண்களில் பொறிக்கப்பட்டுள்ளன. இச்சிற்பங்களைக்கொண்டு இடம், காலம் இவற்றை ஆராய்ச்சியாளர்கள் நிர்ணயிப்பதாலேதான், ஆராய்ச்சிக்கும் சிற்பங்கள் பெருந்துணை புரிகின்றன என்றேன். இவை மட்டுமல்ல; இன்னும் எத்தனையோ வரலாறுகள், பலருடைய பண்பாடுகள் புராணக்கதைகள், செதுக்கப்பட்டுள்ளனகற்களிலே! இவற்றைக்காணும் போது கடினநெஞ்சுடையவனும் தனது உள்ளத்தைப்பறிகொடுத்து விடுகிறான் என்றால் அச்சிலைகளின் சீரிய, உண்மையான அமைப்புக்களின் பெருமையை என்னென்றியம்புவது?

நாட்டுப் பாதுகாப்பான போர்க்கலையிலும் சிறந்தே விளங்குகின்றது நம் வேலைமா நகர். போரரணாக விளங்கும் நெடுமலைக் கோட்டையும் அகழி சூழ் வானுயர் மதில் பெறு நகரக்கோட்டையும் போர்த்திறனையல்லாது எதை விளக்குகின்றன? மதில்களிலுள்ள ஞாயில்கள் பகைவரைச் சிதைத்தற்கு ஏற்றவாறு அமைந்துள்ளன. வீரன் சிவாஜி இம்மலைக்கோட்டையையே தன் அரணாகக் கொண்டு ஆட்சிபுரிந்த வரலாறும், அவன் குன்றின்மீதேறுதற்கு அமைத்த குதிரைகள் செல்லும் மறைபாதைகளும், பகைவரைத்தாக்க அமைத்துள்ள பாதுகாப்பிடங்களும் தேரின், இவ்வூர் வீரர்களின் உறைவிடமாகவே விளங்கியிருக்க வேண்டும் என்பது நன்கு புலனாகும். சரித்திரமும் சான்று கூறுகிறது ஆங்கிலேயக் கம்பெனி ஆட்சிக் காலத்தில் வேலூரும் ஓர் முக்கிய நகரமென்று.

இறுதியாக ஆராய்ச்சிக் கலைக்கும் தலைநகராக விளங்குகிறது வேலூர். வேல்+ஊர்=வேலூர். வேலையுடைய ஊர்; பகைவரைக் கொல்ல வேலைக் கையிலேந்திய வீரர்கள் செறிந்த ஊர். வேலன்+ஊர்=வேலனூர், வேலங்காடு நிறைந்த ஊர். இயற்கையாகவே இவ்வூரில் எங்குச்சென்றாலும் வேலமரங்கள்

முட்டுதர்கள் கண்ணுக்குத் தென்படாமல் இரா. ஆகவே இக்காரணம் பற்றி வேலனூர் என்ற பெயர் வேல ஊராகி இது நாளடைவில் வேலூராகி விட்டது என்றும் கூறலாம். இப்பெயர்க் காரணங்கள் பல கருத்துக்களை அறிவுறுத்தினும், சொல்லே ஆராய்ச்சிக்கு இடம் தருகிறது என்பதற்கு எடுத்துக்காட்டாக விளங்குகிறது.

மேற்கூறிய கல்வி, சிற்ப, ஓவிய, போர்க்கலைகளிலும் மற்றும் பல கலைகளிலும் முன்னணியில் நிற்கும் நம் வேலூர் மாநகரைக் 'கலைக்கோவில்'. என்று அழைப்பதில் தவறுண்டோ?

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துன்பத்துள் இன்பம்

P. லட்சுமி

மனிதன் வேண்டுவது இன்பம். துயரற்ற வாழ்வே அவன் விரும்புவது ஆனால் பெறுவதோ துன்பங் கலந்த வாழ்வு.

எங்கு இன்பம் தென்படுகிறதோ அங்குத் துன்பமும் உண்டு. துன்பம் நிறைந்தவிடத்தில் சிறிது நலமும் இருந்தாகவேண்டும். உயிர் வாழ்வு உள்ள இடத்தில் அதன் நிழலாகச் சாவும் இருக்கிறது. சிரிக்கின்றவன் அழுதாக வேண்டும். அழுது கொண்டிருப்பவனுக்குச் சிரிப்பதற்கோர் சமயம் கிடைக்கும் இத்தகைய முரண்பாடுகளுக்கிடையே இறைவன் நம் வாழ்வை வகுத்துளான். துன்பமில்லாது இன்பமே நிறையப் பெற்ற இடம் ஒன்று இருக்கலாம் என்றும் அங்கு நாம் இன்புற்றிருப்போம், துன்பத்தை அறியோம் என்றும் நமக்கு நாமே கற்பனை பண்ணிக்கொள்ளலாம். ஆனால் இயற்கையின் அமைப்பில் அது சாத்தியமில்லை. நம்மை நகைப்பூட்டும் சக்தியிலே நம்மை அழச்செய்யும் சக்தி யும் மறைந்து கிடக்கிறது. நமக்குத் துன்பத்தைத்தருவது எதுவோ அதனிடத்தே இன்பத்தைத் தரும் வல்லமையும் மறைந்திருக்கிறது.

இன்ப துன்பம் கலக்கப் பெற்றது இவ்வுலகம். உலகம் அளிக்கும் இன்பத்தை வளர்க்க முயல்கின்றவன் துன்பத்தையும் வளர்த்தாகவேண்டும். ஒன்றைத் தவிர்த்து மற்றொன்றைக் காண விரும்புவது ஆகாத காரியம். இன்ப துன்பங்கள் ஒன்றோடொன்று சம்பந்தப்படாத தனியியல்புகள் ஆகமாட்டா. ஒருவனுக்கு இன்பமூட்டும் நிகழ்ச்சி மற்றொருவனுக்குத் துன்பம் தரலாம். ஆதலால் துன்பம் வேண்டாம் என்பவன் இன்பமும் வேண்டாம் என்று விட்டு விடவேண்டும். சாவுவேண்டாம் என்கிறவன் வாழ்வும் வேண்டாம் என அதை நீத்தாகவேண்டும். மரண மில்லா வாழ்வும் துக்கமில்லாத சுகமும் ஆகாத காரியங்

கள். மரணத்தோடு சம்பந்தப்படாத ஜீவியத்தைக்காணமுடியாது. அதேபோன்று துக்கத்தோடு தொடர்பில்லாத சுகத்தையும் காணமுடியாது. ஒரே வஸ்துவிடம் வாழ்வு என்னும் தோற்றம் இருப்பது போலவே மரணம் என்னும் தோற்றமும் இருக்கிறது. சுகம் இருப்பது போலவே துக்கமும் அதனிடத்து இருக்கிறது, அவைகளைப் பிரித்து விடமுடியாது.

இன்பதுன்பங்கள் நம் வாழ்விலே இரண்டறக் கலந்துள்ளதை யாவரும் அறிவோம். உலக சரித்திரத்தில் வெற்றி பெற்ற மேதைகளெல்லாம் ஆரம்பத்தில் துன்பமென்னும் அகழியைத்தாண்டி இன்பமென்னும் கோட்டையை அடைந்து மகிழ்ந்தனர் என வரலாற்று வாயிலாகவும், இலக்கியவாயிலாகவும் சான்றுகள் பல அறிகிறோம்.

விளையாடும்போது கால் ஒடிந்து விட்டதனால் ஏற்பட்ட இயலாத் தன்மையை எவ்விதம் H. G. வெல்ஸ் தீர்த்தார். 'ஓடியாடிவேலைசெய்யாவிட்டால் என்ன, இருந்துகொண்டே வேலை செய்வேன்' எனத் தனக்குள் ஆறுதல் கூறிக் கொண்டார். இதனால் வீட்டிலே புத்தகங்கள் படிக்கவும் எழுதவும் நிறைய சந்தர்ப்பங்கள் கிடைத்தன. தனது வலது கால் ஊனமானதினால் தான் சர். வால்டர் ஸ்காட் என்பவரும் இலக்கிய உலகில் ஓர் சிறந்த ஸ்தானத்தை வகிக்கின்றார்.

டால்ஸ்டாய் மகாத்மாவானது அவரது துன்ப வாழ்வாலே தான். கண்கள் குருடாகப் போயிராவிட்டால் மில்டன் இறவா வரம் பெற்ற அமரகீதங்களை இயற்றி இருக்கமுடியுமா? முடியாது. செவிடனாக இருந்ததினால்தான் பீதோவன் பிரபல சங்கீத வித்வானாகத்திகழ்ந்தான். இளம்வயதில் கன்னத்தில் அறையப் பட்ட எடிசனும் நோயாளியான டார்வினும் விஞ்ஞான உலகில் அரிய சேவை புரிந்தனர். ஜார்ஜ் ஸ்டீவன்ஸன் நீராவியைக் கண்டு பிடிப்பதற்கும், மைக்கேல் அஞ்சலோ அக்காலச் சிற்பக்கலையைக் கற்பதற்கும், ஏப்ரஹாம்லிங்கன் ஓர் புத்தகத்தை இரவல் வாங்க நாற்பது மைல் நடந்து செல்வதற்கும் பட்ட துன்பங்கள் கொஞ்ச நஞ்ச மல்ல. இத்தனை துன்பங்களிலும் அவர்கள் இன்பங் கண்டனர்.

துன்பத்தைப்போக்க வல்லதோர் மருந்து இறைவன் மீது நம்பிக்கை வைப்பது தான். காந்திஜியும் "பிரார்த்தனை யின்றேல் நான் வெகு காலத்திற்கு முன்பே பைத்தியக்காரனாகப் போயிருப்பேன்" என்றார். காந்திஜியும் முப்பது ஆண்டுகள் சுதந்திரப் போரில் ஈடுபட்டார். பல முறை சிறை சென்றார்; இறுதியில் சுதந்திரம் பெற்றுத்தந்தார்; இன்று அமரராகத்திகழ்கின்றார். கோடீஸ்வரனின் புதல்வராகிய நேருஜி மட்டுமென்ன? அவர் இந்தியாவில் சுதந்திரத்திற்காகப் பட்ட துன்பங்கள் கணக்கிலடங்கா. அதன் பலன் இன்று ஆசியாவின் குரலென அவர் விளங்குகின்றார்.

வாழ்வின் சிறந்த நோக்கம் சுகம்தான் என்று நினைப்பது தவறு. பொய்யுரை இல்லையேல் உண்மையில்லை. இருள் இல்லையேல் ஒளியுமில்லை. அறிவுள்ளவர் துன்பத்துள் இன்பம் காண்கின்றனர். இதனையே வள்ளுவரும்

"இடுக்கண் வருங்கால் நகுக அதனை
அடுத்தூர்வ தஃதொப்ப தில்" என்று கூறுகின்றார்.

வாழ்வில் இன்பங் கண்டவர்களெல்லாம் தமக்கேற்படும் துன்பங்களைக் கண்டு கவலையுறாதுவெற்றிநோக்கத்தோடு பல்லாண்டுகள் பாடுபட்டனர். எனவே தான் ஸ்மிட்னி ஸ்மித் "மேன்மையுற ஒரே வழி கடினமாக உழைப்பதே" எனக் கூறுகிறார். துன்பத்தைக்கண்டு, எடுத்த காரியத்தைக் கைவிட்டிருப்பாராகில் இன்பம் கிடைத்திருக்குமா?

மாணவர்களில் எவரேனும் ஒருவர் ஓர் காந்திஜியாகவோ, நேருஜியாகவோ, எடிஸனாகவோ, சர். சி. வி. ராமனாகவோ திகழவிரும்பினால் துன்பத்திலும் இன்பம் காண விழைதல் வேண்டும்.

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சிகரமுண்டு

J. இளங்கோவன்

1. அறத்தினைச் சாற்ற ஒப்பில் அருங்குறள்
அமைந்ததே போல்
அறியாமை அறவே நீங்க அழகிய
ஆய்வுக் கூடம்
குறுகிய நோக்கந் தன்னைக் குறைக்கவே
கலையின் போதம்
திறம்படச் சாற்று தற்கோர் திருவூரீஸ்
சிகர முண்டு.

2. தழைத்தநம் திராவிடத்தில் தமிழ்
தெலுங் குருது போன்ற
மொழிபல வளர்ந்து நாட்டை முன்னுக்குக்
கொணர்வதே போல்
எழில்மிகு மொழிகள் யாவும் இசைவுடன்
மாண வர்க்கீந்
தொழுக்கத்தை வளர்ப்பதற்கே ஊரீசின்
சிகர முண்டு.

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நாலந்தா சர்வகலாசாலை

P. S. வேங்கடேஸ்வரன்

இந்தியா உண்மை ஞானத்துக்கும், கலைப்பெருக்கத்துக்கும் தலை சிறந்த நாடாக விளங்கியதென்பது உலகறிந்த உண்மை. அத்தகைய பெருமைக்குக் காரணம் இந்தியாவில் பண்டைக் காலத்தில் சிறந்து மிளிர்ந்த மாபெரும் சர்வ கலாசாலைகளிற் சிறந்ததும் யுவான்சுவாங் போன்ற பெரிய அறிஞர்களும் மாண வர்களாய் இருந்ததுமான நாலந்தா சர்வகலாசாலை ஆகும். வரையாது பொன்னும் மணியும் இரவலர்க்கு ஈந்து நாலந்தா (கொடுப்பதில் திருப்தி அடையாதவன்) என் னும் பட்டப்பெயர் பெற்ற மன்னன் ஒருவனல் ஸ்தாபிக்கப்பட்டதாகும். வெளி நாட்டு அறிஞரும் போற்றிய நாலந்தா சர்வகலாசாலையின் பெருமைகட்குக் காரணம் தானென்னை யென்றீண்டுச் சிறிது நோக்குவோம்.

நாலந்தாவினல் ஸ்தாபிக்கப்பட்ட இச்சர்வகலாசாலை முதலில் சிறிய அளவினதாகவே இருந்தது. பின்னர் 'சுக்கிராதித்தன்' என்னும் அரசன் இக்கலா சாலையைப் பெரிதாக்கும் முகத்தான் பெரியதொரு கட்டடம் கட்டுவித்து அதில் இச்சர்வகலாசாலையை அமைத்தான். அவன் மதலை 'புத்தகுப்தன்' என்பான் அதனருகே மற்ருெரு கட்டடம் அமைத்துக் கொடுத்தான். அவனுக்குப் பின் வந்த அரசர்களும் பல கட்டடங்களை யமைத்துக்கொடுக்க, கலாசாலையின் பெருமை அதிகமாயிற்று. மேலும் சில அரசர்கள் சர்வகலாசாலை ஒழுங்காக நடைபெறுதல் வேண்டி மிகுந்த பொருளுதவி புரிந்தனர். இங்ஙனம் இச்சர்வ கலாசாலை மிக்க முன்னேற்றம் அடைந்த காலம் கி. பி. 400 முதல் கி. பி. 800 வரையாம்.

யுவான் சுவாங்கும் அவருக்கு ஒப்பான பெருமை வாய்ந்தவருமாகிய ஐ சிங்கும் எழுதி வைத்துப்போன விளக்கமான குறிப்புகளைத் தவிர நமக்குப் பல கல் வெட்டுக்களும் செப்பேடுகளும் கிடைத்துள்ளன. ஆகவே நமக்கு நாலந் தாவின் முழுச்சரித்திரமும் புலனகின்றது. சர்வகலாசாலைக் கட்டடங்கள் காண்போர் மனத்தைக் கொள்ளைகொள்ளுமாறு அழகுடையனவாயும் மிகப் பெரியன வாயும் இருந்தன. விசாலமான கூடங்களும், ஓவியத்துக்கு உதாரணமாய் நின்ற உயர் தூண்களும் தூலங்களும், நிறைந்த அறிவுடையோர் நின்று பேருரை நிகழ்த்தும் ஒப்பற்ற மேடையுடைய பெரிய அறைகளும், சித்திரங்களாலும் செதுக்கு வேலைப்பாடுகளாலும் நன்கலங்கரிக்கப்பட்ட வாயில்களும் உடையன வான அக்கட்டடங்கள் நம் நாட்டின் பண்டைக்கலைப்பெருக்கத்தைச் சித்திரித்துக் காட்டும் ஒப்புயர்வற்ற கலைக் கூடமாய் விளங்கின என்றறைதல் மிகையாகாது.

சர்வகலாசாலையை அடுத்துள்ள இடங்களில் பலர் வந்துறைந்தனர். ஆகவே அவ்விடம் ஒரு பெரிய நகரமாய்த் திகழ்ந்தது. அங்கு அணியணியாய் அமைக் கப்பட்ட எட்டுக் கல்லூரிகள் இருந்தன வென்று சீன யாத்ரிகர் யுவான் சுவாங்

கூறுகின்றார். அவற்றில் பெரிய கூடங்கள் எட்டு இருந்தன. அழகாகத் திகழ்ந்த மாபெரும் கோபுரங்கள் குறுகிய கொடுமுடியை உடைய குன்றுகளாய்த் திகழ்ந்தன. அக்கல்லூரிகட்கருகில் ஒரு பெரிய கோள் ஆராய்ச்சி நிலையம் இருந்தது. அதன் உச்சி மூடு பனியாலும் மேகங்களாலும் மூடப்பட்டிருந்தது.

சர்வகலாசாலையில் சர்வகலைகளையும் கற்பதற்குரிய எல்லா வகைச் சாதனங்களும் இருந்தன. இரத்தின சாகரம், (இரத்தினக் கடல்), இரத்தினோடாதி (இரத்தின சமுத்திரம்), இரத்தின ரஞ்சகா (இரத்தினக் குவியல்) எனப் பெயர் பெற்ற மூன்று பெரிய நூல் நிலையங்கள் இருந்தன. ஆசிரியர்களும் மாணவர்களுமாய் பத்தாயிரத்துக்கு மேற்பட்டவர்கள் அந்தச் சர்வகலாசாலையில் கல்வி பயின்றனர். இந்தியாவின் பலபாகங்களிலிருந்தும், மத்திய ஆசியாவிலிருந்தும், சீனா, கொரியா முதலிய இடங்களிலிருந்தும் பல சமய மாணவர்கள் ஒருங்கு கூடினர். கொரியாவிலிருந்து வந்த பல மாணவர்களின் பெயர்கள் யுவான் சுவாங்கின் குறிப்புக்களிலிருந்து தெரியவருகின்றது. ஓர் ஆலமரத்தடியில் ஐ சிங் ஹூ-ஆயினையி என்னும் கொரியப்பாதிரியின் ஒரு கையெழுத்துப் பிரதி கிடைத்ததாகக் கூறுகின்றார்.

நாலந்தா சர்வகலாசாலை புத்த மதத்தைச் சார்ந்ததெனினும், மற்ற இந்திய சர்வகலாசாலைகளைப்போன்றே அது மதவிஷயத்தில் பொது நோக்குடன் இருந்தது. நாலந்தாவில் சேரவிரும்பும் மாணவன் புத்தமதப்புத்தகங்களில் பழையனவற்றையும் புதியனவற்றையும் அறிந்திருக்கவேண்டும் என்பதே நிபந்தனை. இதோடு ஹிந்து மதச்சம்பந்தமான புத்தகங்களும், தர்க்கம், தத்துவஞானம், இலக்கணம், வைத்தியம் முதலியனபற்றிய நூல்களும் போதிக்கப்பட்டன. தர்க்க சாஸ்திரம் மிக முக்கியமாய்க் கருதப்பட்டது. அச்சர்வகலாசாலை மாணவர்கள் கரையின்றிக் கற்றுத்தெளிந்த சான்றோர் அடங்கிய அவை முன்னர் தம் முழுத்திறன் தோன்றப்பேருரை நிகழ்த்தியும், மற்ற நாட்டுச் சர்வகலாசாலைகளினின்றும் ஈண்டு வரும் அறிஞர்களோடு தர்க்கமாடி வெல்லும் பெருமை பெற்றும் இருந்தனர் என யுவான் சுவாங் கூறுகின்றார். ஆக அவர்கள்

" கற்றார்முன் கற்ற செலச் சொல்லித் தாம் கற்ற
மிக்காருள் மிக்க கொளல் " எனவும்

" கற்றாருள் கற்றார் எனப்படுவர் கற்றார்முன்
கற்ற செலச் சொல்லுவார் " எனவும் கூறிய உண்மையை நன்கு அறிந்தவர்கள் எனத் தோற்றுகின்றது. மேலும் யுவான் சுவாங் இதைப்பற்றி "Learned men from different cities who desire quickly to acquire renown in discussion come here in multitudes " எனக் கூறுவதனால் நாலந்தா கலாசாலையின் பெருமை நன்கு விளங்கும்.

நாலந்தா சர்வகலாசாலையில் ஆறு வயது முதல் இருபத்து ஐந்து வயதுடைய மாணவர்கள் கல்வி பயின்றனர். ஆறு வயது மாணவன் ஒருவன் 300 எளிய 'சுலோகங்களைப் (பாட்டுக்களை) படிக்கவேண்டும். எட்டு வயது வரை இப்பாக்களே அவர்களுக்குப்பாடம். எட்டு வயதில் பாணினியால் எழுதப்பெற்ற ஆரம்ப இலக்கண நூலில் 1000 சூத்திரங்களை எட்டு மாதத்துக்குள் மனப்பாடம் செய்தல் வேண்டும். ஒன்பது வயதில் தாது இலக்கண நூலில் உள்ள

1000 சுலோகங்களை மனப்பாடம் செய்யவேண்டும், பத்தாவது வயதில் 'மூன்று கிலங்கள்' என்னும் நூல்களில் உள்ள மூவாயிரம் சூத்திரங்களைத்தக்க உரையுடன் மனப்பாடம் செய்யவேண்டும். இவ்வாறு பதினைந்து வயது வரை ஆரம்பக்கல்வி யாம். இதில் தேர்ச்சியுற்றவரே மேற்படிப்புப்படிக்க அனுப்பப்படுவர்.

பதினைந்து வயது முதல் இருபது வயது வரை மேற்படிப்பாகும். இப் படிப்பில் தர்க்கம், தத்துவஞானம் முதலியவற்றைத் தவிர வியாசம் எழுதுதல், பிரசங்கம் செய்தல் முதலியன போதிக்கப்படும். இப்பயிற்சியுடன் சிலர் நின்று விட்டுத், தம் வாழ்க்கையை நடத்தவேண்டிப்பொருள் தேட முயல்வர். இருபது வயதுக்கு மேலும் படிக்க விரும்புவோர் இருபத்தைந்து வயது வரையில் படிக்கத் தக்க உயர்தரக்கல்வியும் நாலந்தா சர்வகலாசாலையில் போதிக்கப்பெற்றது.

அரியனவும், ஒழுக்கமேம்பாடுடையனவும், பரந்த சிறந்த அறிவைத் தரத்தக்கனவுமானச் சிறந்த நூல்களைக் கசடறக் கற்ற நாலந்தா சர்வகலாசாலை மாணவர்களின் கலைப்பெருக்கைப் புகழவும் சாலுமோ? அன்றி நூல்களைக் கசடறக்கற்றுத் தெளிந்து ஒப்பற்ற கலைப்பெருக்கடைந்த அம்மாணவமணிகள் ஒழுக்க நெறியில் நின்று திகழ்ந்தனர் எனக் கூறவும் வேண்டுமோ?

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கம்பரும் கண்ணகியும்

சு. ஞான குருதாசன்

மதியின் ஒளியில், பூங்காவில் நான் தனிமையே அமர்ந்திருந்தேன். அன்று காலை படித்த ஆராய்ச்சிக் கட்டுரை ஒன்றைக் குறித்துச் சிந்தனையிலாழ்ந்திருந்த நான் வெளியுலகையே மறந்துவிட்டேன். திடீரென, "கம்பர் அவர்களே! கம்பர் அவர்களே!" என்ற யாழினுமினிய குரலைக் கேட்டுத் திடுக்கிட்டுத் திரும்பினேன். பாலினும் வெண்மையான தாடியையுடைய பெரியவர் ஒருவரைத்தான் ஒரு பெண்மணி அழைத்துக்கொண்டிருந்தாள். அப்பெரியவர், "கண்ணகி அம்மை யாரா? வாருங்கள்," என்று வரவேற்றார். எனக்கோ ஒரே குழப்பமாயிருந்தது. காரணம் கம்பரையும், கண்ணகியையும் நான் புத்தகத்திலே தவிர வேறெங்குமே சந்தித்தது கிடையாது.

"கம்பர் பெருமானே, உங்கள் காவியத்தைப் படித்தது முதல் உங்களைச் சந்திக்கவேண்டுமென்று எண்ணியிருந்தேன். என் கொழுநர் கோவலரும் மிக்க ஆவல் கொண்டிருந்தார். இப்போது அவர் எங்கோ படக்காட்சிக்குச் சென்றிருக் கிறார்," என்றாள் கண்ணகி. எனது வியப்பு எல்லையை மீறிவிட்டது. "கோவல னாவது, படக்காட்சிக்குச் செல்வதாவது" என்ற எண்ணம் எழுந்தது. அதற்குள் கம்பர் பேச ஆரம்பித்துவிடவே அதை நன்கு கவனித்தேன்.

“மிக்க மகிழ்ச்சி. உங்கள் கணவர் கோவலரும் அதோ வருகிருர். அவரும் வந்துவிடட்டும், பேசலாம்” என்ருர் கம்பர். நான் கவனித்தேன். தாடி மீசையுடன் ஒருவர் வந்து கொண்டிருந்தார். ‘என்ன இது? எல்லாம் தலைகீழ் பாடமாயிருக்கிறதே’ என்று வியந்துகொண்டிருந்தபோதே கோவலர் பேச ஆரம்பித்துவிட்டார்.

“வணக்கம், கம்பரே! தங்களைச்சந்திக்க நேர்ந்தது குறித்து மிக்க மகிழ்ச்சி அடைகிறேன். கண்ணகிக்குப் போட்டியாகக் கற்பிற்கு இலக்கணமாகச் சீதையை ஏன் உருவாக்கினீர்கள்?” என்று ஐயமொன்றெழுப்பினுர் கோவலர். கம்பர் புன்னகை பூத்தது அவர் தாடியையும் தாண்டி வெளியே வந்தது.

கம்பர் கூறினுர் :—“உலகத்திலுள்ள எல்லோரையும் போலவே நீங்களும் என்னைச் சரியாகப் புரிந்து கொள்ளவில்லை! இப்போது பல பத்திரிகைகளிலே பல பெயர்களை வைத்துக் கற்பனை செய்து பல கதைகள் எழுதுகின்றனரே ‘இக் கதைகளில் வரும் பெயர்கள் சம்பவங்கள் யாவும் கற்பனையே’ என்று அவர்கள் குறிப்பிடுகிருர்கள். நான் எனது காவியத்தில் குறிப்பிடவில்லை, இவ்வாறு. அது தான் நான் செய்த தவறு. ஏதோ, உணர்ச்சிகரமான கதையைக் கற்பனை செய்து அதை அழகான செய்யுட்கள் வாயிலாக எழுதினேன். அதை உண்மைச் சம்பவ மென்றெண்ணி என் காவியத்தையே மறுக்கலாமா? அதிலுள்ள செய்யுள் நயமே பாராட்டப்படத்தக்கது. நான் தற்பெருமைக்காகக் கூறவில்லை. இராமன், இராவணன், சீதை, அனுமான் முதலியோர் முறையே கதாநாயகன், கொடியோன், கதாநாயகி, நண்பன் என்ற பாத்திரங்கட்காகவே உபயோகப்படுத்தப் பட்டுள்ளனர். எனக்குத் தெரிந்த அளவில் அவ்வாறு உண்மையிலேயே யாரும் இருந்ததாக எண்ணி அதை எழுதவில்லை. சீதையைக் கற்பில் சிறந்தவள் என்று கூறியிருப்பது உண்மையே. எனினும் உண்மையான ஒருவரை நினைத்து எழுத வில்லை. கதாநாயகி எப்போதும் நற்குணங்களைக் கொண்டவளாகவே இருத்த லவசியம். இதே போல் கதாநாயகனுக்கும் வீரம், கொடை முதலிய பல்வேறு நற்குண நற்செய்கைகளும் அவசியம். இதை நினைத்தே எழுதினேன் இராமா யணத்தை. பெயர்களை விரும்பாவிடின் இராமனுக்குப் பதில் இராவணனையும் இராவணனுக்குப் பதில் இராமனையும் கற்பனை செய்து படிக்கலாமே. கதையை விட நூல் நயமே சிறந்தது.”

இவ்வாறு கம்பர் ஓர் நீண்ட சொற்பொழிவு செய்தார்! கண்ணகியும், கோவலனும் மிக்க கவனத்தோடு கேட்டனர் அவர் கூறிய மொழிகளை. அதன் கருத்துக்களவர்களுள்ளங்களைக் கவர்ந்தன. கண்ணகி அக்காவியத்திலுள்ள நயத்தை மனதில் எண்ணினுள் என்று அவள் முகத்திலிருந்து தெரிந்தது. கம்பரின் கவிநயத்திற்காகவே இராமாயணத்தைப் படிக்கலாம். எத்தனை முறை படித்தாலும் சுவைகுன்ருது என்றெண்ணிய கண்ணகி, கம்பரை நோக்கி, “கம்பரே! உங்கள் பாக்களில் ஒரு வித காந்த சக்தி இருக்கிறது. அவற்றின் ஒலியிலோ இன்பம் இருக்கிறது. உதாரணமாக சூர்ப்பநகை இராமனைச் சந்தித்த கட்டத் தில் வரும் செய்யுள், அதன் ஒலி இனிமை.........

“பஞ்சிஒளிர் விஞ்சுகுளிர் பல்லவம் அனுங்க,
செஞ்செவிய கஞ்சம் நிமிர் சீறடியள் ஆகி,
அஞ்சொல் இள மஞ்ஞையென, அன்னமென மின்னும்
வஞ்சியென நஞ்சமென வஞ்சமகள் வந்தாள்”

இப்பாடலின் ஒலி இனிமையை யாரால் மறுக்கமுடியும்? கம்பராமாயணத்திலடங்கியுள்ள சம்பவங்களையும், கதையையும் கற்பனையென ஒதுக்கிவிட்டாலும் இத்தகைய கருத்து மிக்க செய்யுட்களை மறக்கவியலுமோ?'' என்றாள். கம்பர் மறுபடியும் புன்னகை பூத்தார். "நீங்கள் கூறுவது உண்மைதான். குகன் முதலிய பாத்திரங்களைப் படைத்தது நட்பின் பெருமையை உணர்த்தவேதான். இன்றைய மாணவர்கள் பலரிடையே திருவள்ளுவர் கூறியபடி, "பேதையார் கேண்மை'' இருப்பதைக்கண்டு என் மனம் வருந்துகிறது,'' என்றார். அவர் கூறியது :

"பெரிதினிது பேதையார் கேண்மை பிரிவின்கட்
பீழை தருவதொன்றில்'' என்ற குறட் கருத்தையே.

"குகனும், இராமனும் போல இன்றுள்ள மக்கள் நண்பர்களாக இருத்தல் வேண்டும் என்பது தானே தங்கள் ஆவல்?'' என்றார் கோவலர். "ஆம்! நீங்கள் நினைப்பது சரியே. இவ்வாறு பல காவியச் சுவை நிறைந்த நூலாகத் திகழவேண்டும் என்பதற்காகத்தான் இராமாயணத்தை இயற்றினேன். அது மட்டுமல்லாமல் மக்கட்கு அறிவு புகட்டுவதும் ஒரு நூலின் கடமை. அவ்வண்ணமே, கற்பு, வீரம், கொடை, நட்பு முதலியவற்றைப் பல பாத்திரங்களின் வழியாகவே விளக்கியிருக்கிறேன். அதை மக்கள் பின்பற்றி நடத்தல் பெரும் பயனைத் தருமென்பது என் கருத்து,'' என்று கூறினார் கம்பர்.

எனக்கு ஒரே வியப்பாக இருந்தது. கம்பராமாயணத்தைப்பற்றி நான் கொண்டிருந்த அத்தனை ஐயங்களையும் தீர்த்துவிட்டது இவ்வரிய நிகழ்ச்சி. மேலும் கம்பர் பேச ஆரம்பிக்கவே கவனித்தேன். "இராவணன் என்ற பாத்திரம் வீரத்தைப் பெற்றிருந்தாலும் சில தீக்குணங்களை அதற்குப் படைத்தேன், மக்கள் அக்குணங்களைப் பின்பற்றுதல் கூடாது என்பதற்காக. அவையாவும் என் கற்பனையில் உதித்த கருத்துக்களே'' என்றார் கம்பர். "ஆனால் அவை இன்றைய உலகின் கண்கட்குப் போலிக்கருத்துக்களாகத் தோன்றுகின்றன போலும்'' என்று தன் கருத்தைத் தெரிவித்தாள் கண்ணகி. கம்பர், "நான் அதைப்பற்றிக் கவலைப்படவில்லை. அதன் காவிய நயத்தை அறிந்து மக்கள் இன்புற வேண்டும் என்பது தான் என் விருப்பம்,'' என்றார்.

நேரம் ஆகிவிடவே, கோவலர் கம்பரைத் தம் வீட்டில் தங்கும்படி அழைத்தார். அனைவரும் எழுந்துவிடவே நானும் எழுந்தேன். 'கம்பரை நமது தமிழ்க் கழகத்தில்பேச அழைத்தால் என்ன? என்ற எண்ணம் என்னுள்ளே தோன்றிற்று. அதனால் மற்ற நண்பர்களும் பயனடைய முடியும் என்றே எண்ணினேன். ஆகவே, கம்பரைச் சந்தித்து அவரது கருத்தைத் தெரிந்துகொண்டு வரலாம் என்ற நோக்கத்தோடு "கப்பர் அவர்களே!'' என்று அழைத்த வண்ணம் பின் தொடர்ந்தேன்.

★ ★ ★ ★

இந்தச் சமயத்தில் யாரோ, "அண்ணா!'' என்று அழைப்பதை யுணர்ந்து திடுக்கிட்டு எழுந்தேன். என் தங்கை வசந்திதான் என்னை எழுப்பிக்கொண்டிருந்தாள். "என்ன அண்ணா, ஏதோ படித்துக்கொண்டிருந்தீர்கள். அப்படியே தூங்கிவிட்டு என்னவோ கம்பர் என்றெல்லாம் பிதற்றினீர்களே'' என்று கேட்டாள் அவள். அப்போதுதான் ஞாபகம்வந்தது நான் "கம்ப ராமாயண ஆராய்ச்சி'' என்ற நூலைப் படித்துக்கொண்டிருந்து அப்படியே தூங்கிவிட்டேன் என்று! கீழே விழுந்துகிடந்த ஆராய்ச்சி நூல் என்னைப்பார்த்துச் சிரிப்பதுபோலிருந்தது!

சிதறிய முத்துக்கள்

மு. வில்வநாதன்

" ஹிம்சைக்கு மத்தியில் அஹிம்ஸா நியதியைக் கண்டுபிடித்த ரிஷிகள் நியூட்டனைவிடப் பெரிய மேதாவிகள்; வெல்லிங்டனைவிடப் பெரிய போர்வீரர்கள். அந்த ரிஷிகள் ஆயுதப்பிரயோக முறைகளையெல்லாம் தெரிந்து வைத்திருந்த போதிலும், அவற்றின் பயனின்மையை உணர்ந்து, நொந்துபோன உலகத்துக்கு அஹிம்சையின் மூலம்தான் விமோசனம் காணமுடியுமே ஒழிய ஹிம்சையின் மூலம் காணமுடியாதென்று போதித்திருக்கிறார்கள்."

—மகாத்மா காந்தி.

" உண்மைக்கு என்றும் பயப்படாதே "

—பண்டித ஜவஹர்லால் நேரு.

" ஊருக்கு நல்லது செய்வேன்
எனக்கு உண்மை தெரிந்ததைச் சொல்வேன் "

—பாரதியார்.

" மாங்குயில் கூவிடும் பூஞ்சோலை—நமை
மாட்ட நினைக்கும் சிறைச்சாலை
எங்கவிட்டோம் தமிழ்த்தாய்தனையே—உயிர்
இவ்வுடலை விட்டு நீங்கும் வரை? "

—பாரதிதாசன்.

" தமிழ்தான் நம் வாழ்வில், இந்நாளில்
அமிழ்தாம் என்று கண்டோம் அவனியில் "

—தமிழ்வாணன்.

" நாணயங்கள் ஓசைப்படுவதற்கு அவற்றில் மட்டரக உலோகங்களைக் கலக்கிறார்கள். மனிதனுடைய சுபாவத்தில் நன்மையும் தீமையும் இப்படித்தான் கலந்திருக்கின்றன. இந்தக் கலப்பினால் தான் வாழ்க்கை சங்கீதம் இனிமை பெறுகிறது.

—தாகூர்.

" தமிழரோ விளம்பரம் கொள்ளாத, வரலாறு எழுதிவைக்கவும் முயலாத ஒரு வகைக் கூட்டம். தனித்தனியாக உயரும் பண்பாடு உண்டே தவிர, ஒன்றுபட்டுக் கூட்டாக உயரும் இயல்பு இல்லாத இனம் தமிழரினம். ஆகையால் உலகு அறிய வாழவில்லை; செல்வாக்குப்பெற இயலவில்லை."

—மு. வரதராசனார்.

" போதை தரும் தன் அபிநயங்களால் மயக்கும் செல்வம் உபதேசத்துக்கு எளிதாகவும் நடை முறைக்குக் கடினமாகவும் உள்ள உயிரில்லாத் தத்துவஞானம்.

—காண்டேகர்.

" எந்தச் சமூக அமைப்பிலே ஆயிரக்கணக்கான பெண்கள் தம் ஒழுக்கத்தையும் விற்காமல் பிழைக்க முடியாதோ அதை நீடிக்கச் செய்பவர்கள் நீதியைக் கொலே செய்பவர்கள்."

—அசோகன்.

" நெடுங்காலமாக இருந்து வருவது என்பதற்காகவும் மக்களால் போற்றிப் புகழப்பட்டு வருகிறது என்பதற்காகவும், பண்டைக்காலத்து ரிஷிகள் கூறியுள்ளார்கள் என்பதற்காகவும், ஒன்றை நம்பி விடாதே. ஆண்டவனே கூறினர் என்பதற்காக ஒன்றை நம்பிவிடாதே. எந்தப் பொருளேயும் சிந்தித்துப் பார்த்து அந்தப் பொருள் பகுத்தறிவுக்கு ஒவ்வியதாக இருந்தால் நம்பு.

—புத்தர்.

" பொது உடைமை என்ருல் என்ன? இந்தக் கேள்விக்கு ஒரே வார்த்தையில் விடை கூறிவிட முடியும். "தனிவுடைமைகள் யாவும் ஒழிந்த நிலே" ஆம்! அது தான் பொது உடைமை.

—காரல் மார்க்ஸ்.

" ஒருவன் தன்னுடைய மானத்தை இழந்து விட்டான் என்ருல் அவன் தன் மனிதத் தன்மையையே இழந்து விட்டான் என்று தான் பொருள்."

—ரூஸோ.

" பொன்மொழி " என்பதாக ஒன்றும் இல்லே.
இது தான் சிறந்த " பொன்மொழி "

—பெர்னுர்ட்ஷா.

" முழந்தாளிட்டு உயிரோடு இருப்பதைக் காட்டிலும்
தலே நிமிர்ந்த வண்ணம் உயிரை இழப்பது மேல் "

—மாஜினி.

" அதிகாரம் ஒரு பயங்கரமான தொத்துநோய்.
அது யார் யாரை அண்டுகிறதோ அவர்களே
யெல்லாம் கறைப்படுத்திவிடும் "

—ஷெல்லி.

" மலர்களேச் சூழ்ந்து மணம் கமழும். அதுபோல்
செயற்கரிய செயல்களேச் சூழ்ந்து புகழ் திகழும்."

—சாக்ரடீஸ்.

" சிந்திக்கத்தெரியாதவன் முட்டாள். சிந்திக்கத் தெரிந்தும்
சிந்திக்கமறுப்பவன் அறிவிலி. சிந்திக்கத்தெரிந்தும்
சிந்திக்க அஞ்சுபவன் அடிமை.

—ட்ரம்மான்ட்.

மலையின் முடியில்

C. K. வேதாத்திரி

அன்று அந்தி நேரம். வேலூரின் கீழ்த்திசைக்கண் சூழ்ந்திருக்கும் ஒரு மலையின் முடியில் நான் நின்றுகொண்டிருந்தேன். என் எதிரில் கண்களுக்கும் கருத்துக்கும் விருந்தாகப் பல வனப்பு மிக்க காட்சிகள் நின்றன. தூரத்தில் நகரத்துக்கு அரண்போன்று அமைந்து, அரவம் போல் நீண்ட நீல நிற மலைகள். அம்மலைகளின் முடியினை முத்தமிட்டுத்தவழ்ந்து கொண்டிருந்த பல முகிற் கூட்டங்கள். பச்சைப்படாம் பரப்பியதுபோன்ற பசும் புல்வெளிகள். செந்நிறக் கதிரவன் கிரணங்களினால் மின்மினியைப்போல் மின்னிக்கொண்டிருந்த செந்நெற்கதிர்கள். பண்பாடிப் பறந்து சென்றுகொண்டிருந்த பன்னிறப்பறவைகள். பாலைவனம்போல் படர்ந்து, பால்போல் வெளுத்துச்சென்று கொண்டிருந்த பாலாறு. இளந்தென்றலில் ஊசலாடிக்கொண்டிருந்த தென்னை மரங்கள். அந்த அருமையான மாலை வேளையில் கவின் மிகுத்துக் காட்சியளித்துக்கொண்டிருந்தன.

மலையின் சிகரத்தில் நின்றுகொண்டிருந்த எனக்கு வேலூரின் வீடுகள் சிறு சிறு பெட்டிகள் போன்று காணப்பட்டன. வானத்தை முட்டும் கோயில்களின் கோபுரங்கள், அந்தக்கோபுரங்களைச் சுற்றி வட்டமிட்டுக் கொண்டிருந்த பறவைகள், ஆகியவை இயற்கை அன்னையின் வனப்பு வெள்ளத்தில் மூழ்கிக் கொண்டிருந்த என்னைத் திணரச்செய்தன. என் கண்களின் முன் ஒரு மாபெரும் நகரம்; இந்த நகரத்தில் அன்றாட உணவிற்கு மரண வாயிலிலே மன்றாடும் உயிர்கள் எத்தனை! வானத்தையே கூறையாகவும், வெறுந்தரையையே பாயாகவும், வீதிகளையே வீடுகளாகவும் கொண்டு வகை கெட்ட வறுமை வாழ்வு வாழ்பவர் எத்தனை பேர்! இவைகளை எண்ணும்போது என்னுள்ளம் வேதனையால் வாடியது. இளந்தென்றல் வீசிக்கொண்டிருந்தது. எங்கும் ஓரே அமைதி. மலைக்கு அப்பால் ஆதவன் மறைந்துகொண்டிருந்தான். தூரத்தில் உல்லாசமாக ஓர் உழவன் பாடிச் சென்ற கீதம் காற்றில் அலைபோல் மிதந்து வந்துகொண்டிருந்தது.

வெகுதூரத்தில் செந்நிறத்துடன் நின்றுகொண்டிருந்த என் கல்லூரிக் கட்டடத்தைக்கண்டேன். கதிரவனின் மாலைக்கால மஞ்சள் நிறக் கதிர்கள் கல்லூரியைக் கட்டி அணைக்க வந்துகொண்டிருந்தன. கதிர்கள் கல்லூரியை அணுகா வண்ணம் பசு மரங்கள் பல தடுத்துக்கொண்டிருந்தன. இந்தப் போராட்டத்திற்கு இடையில் கவின்மிகு கவர்ச்சியுடன் நின்றுகொண்டிருந்த கல்லூரியைக் கண்டதும் நான் கவலையுற்றேன். "இன்னும் சில நாட்களுக்குத் தானே உனக்கு இந்தக்கல்லூரி வாழ்க்கை" என்று உள்ளம் எனக்குக்கூறிய போது நான் வேதனையால் வாட்ட முற்றேன். இரண்டாண்டு கல்லூரி வாழ்க்கை என் மனத்திரையில் ஒரு கணம்வீழ்ந்தது. அதைக்கண்டு நான் மகிழ்ச்சியுற்றேன்.

மகிழ்ச்சியுற்ற என் உள்ளம் அந்த வாழ்க்கை நீண்ட நாட்களுக்கு நிலைக்கப் போவதில்லை என்று எண்ணியபோது வீழ்ச்சியுற்றது.

ஆதவன் மறைந்துவிட்டான். இருள் சூழ ஆரம்பித்தது. காலம் கடந்து விட்டதை உணர்ந்த நான் மலையின் முடியில் என் பெயரையும் என் கல்லூரியின் பெயரையும் பொறித்துவிட்டு மலையின் மடியை நோக்கி மெல்ல நகர்ந்தேன்.

அன்பு

திரு. J. வில்சன்

சத்தியபூர் என்ற பட்டணத்தில் இரு சகோதரர்கள் வாழ்ந்து வந்தனர். மூத்தவன் பெயர் சேகர்; இளையவன் பெயர் சுந்தர். இச்சகோதரர்கள் தங்கள் இளவயதிலேயே பெற்றோரை இழந்தனர். சேகர் மிகவும் நல்லவனுயும் புத்திசாலியாயும் பெருந்தன்மையுடையவனுயுமிருக்க, சுந்தர் பொல்லாத சகவாசத்தால் எல்லாத்தீய குணங்களும் உடையவனுயிருந்தான். சேகர் தன்னுலியன்றவரை பல முறைகளிலும் சுந்தரைச் சீர்த்திருத்த முயன்றும் பயன் படவில்லை. தினமும் சுந்தரைப்பற்றிய குற்றச்சாட்டுகள் சேகரிடம் வந்துகொண்டே இருந்தன. சண்டையும், பொய்யும், களவுமான பல தீயகாரியங்களிலும் சுந்தர் ஈடுபட்டிருப்பதைக்கேள்வியுற சேகருக்கு வருத்தமாயிருந்தது. சுந்தரின் ஜீவிய மாறுதலுக்காக சேகர் ஆண்டவரிடம் பிரார்த்தித்ததுமுண்டு.

இவ்வாறிருக்கையில் ஒருநாள் சுந்தர் தன் போக்கிரி நண்பர்களுக்கிடையே ஏற்பட்ட வாக்கு வாதம் முற்றிக் கடைசியில் ஒருவனைத் தன் கத்தியால் கொன்று போட்டான். கொலையின் பயங்கரத்தைக் கொலைசெய்தபின் அறிந்த சுந்தர் என்ன செய்வதென்று அறியாமல் திகைத்து நின்றான். தன் ஆடைகள் யாவும் ரத்தத்தால் நிறைந்திருந்தன. இதற்குள் போலீஸ் அதிகாரிகள் கொலை நேரிட்ட இடத்தை நோக்கி வருவதைக்கண்ட சுந்தர் ஓட்டமாய் தன் வீட்டை நோக்கி ஓடித் தன் அண்ணனிடம், "அண்ணு, நான் தவருக ஒருவனைக் கொலை செய்துவிட்டேன். போலீசார் என்னைத் தொடர்ந்து வருகிருர்கள். எப்படியாவது என்னைக்காப்பாற்றவேண்டும்," என்று கூற, சேகரும் இதற்குமேல் யாதொன்றும் செய்வதற்கில்லை யென்றுணர்ந்து விரைவில் தன் உடைகளைச் சுந்தருக்கு உடுத்துவித்து அவனுடைய ரத்தக்கரை படிந்த அசுத்த ஆடைகளைத் தான் உடுத்திக் கொண்டு கொலைப்பாதகன் போல் காணப்பட்டான். தொடர்ந்து வந்த போலீஸ் அதிகாரிகள் வீட்டினுள் நுழைந்து சேகரை விலங்கிட்டு விசாரணைச்சாலைக்கு அழைத்துச்சென்றனர். ஒன்று மறியாத சகோதரனைக் காட்டிக்கொடுத்தோமே,

அவனுக்கு என்ன நேருமோ'' என்று பின்தொடர்ந்துசென்றான் சுந்தர். விசாரணை யில் நிறுத்தப்பட்டபோது தன் சகோதரனை எவ்விதத்திலும் மீட்டு அவன் வாழ்க் கையைச் செம்மைப்படுத்தவேண்டுமென்ற எண்ணத்தால் சேகர் கொலைசெய்தது தானே என்று கூறி அதற்கான தண்டனையையும் ஏற்பதாக ஒப்புக்கொண்டான். நீதிபதியும் தண்டனையாகக் கொலைப்பாதகனைத் தூக்கிலிட வேண்டுமென்று முடிவு செய்துவிட்டார்.

தூக்கிலிடும் நேரமும் நெருங்கியது. தூக்குமேடைக்குக் குற்ற மற்ற சேகரனை அழைத்துச்சென்றனர். சிறிது நேரத்தில் மரிக்கும் எண்ணம் ஒரு புறமிருக்க அதன் மூலமாகவாவது சகோதரனின் வாழ்க்கை சீர்படும் என்ற பெரிய ஆவல் அவன் உள்ளத்தில் இருந்தது. தூக்கு மேடையைச் சுற்றி அநேகர் கூடியிருந்தனர். அவர்களிடையே சுந்தரும் துக்கமும் அழுகையும் மேலிட்ட வனாய் நின்றான். தூக்கிலிடும் நேரம் சிறிதே இருந்தது. அதிகாரிகளின் உத்தர வின்மேல் சுந்தரைக் கடைசியாகக்கண்டு அவனுடன் பேச சேகர் விரும்பினான். அதிகாரிகளும் அவன் விருப்பப்படி சுந்தரை அழைத்தனர். சேகர் சுந்தரைத் தன் மார்போடணைத்து முத்தமிட்டு, ''சகோதரனே, உனக்காக நான் இந்தத்தண்டனை யைப்பெறப்போகிறேன். நீ அடையவேண்டிய ஆக்கினையை நான் ஏற்றுக்கொண் டேன். இனி உன் பொல்லாத, பழைய ஜீவியத்தை விட்டுப் பரிசுத்தமாய் வாழ்வதே நீ எனக்குச் செய்யும் கைம்மாறு என்று கூறிக் கண்களில் நீர் வடிய மறுமுறையாக முத்தமிட்டுத் தூக்குமேடைக்குச்சென்று தன் ஜீவனைக் கொடுத் தான்.

சகோதரனின் அன்பு தனக்கு எவ்வளவு பெரிதாயிருந்ததென்பதை அறிந்த சுந்தர் தன் வாழ்க்கையைச் செம்மைப்படுத்தி வாழ்ந்ததாகச் சொல்லப் படுகிறது.

இவ்வரலாற்றை வாசிக்கும் நண்பர்களே, நம்மையும் ஆண்டவராகிய இயேசு பெருமான் பாவத்தின் தண்டனையாகிய மரணத்திலிருந்து மீட்டு நமக்கு ரக்ஷிப்பைத்தரத் தம்ஜீவனைக்கொடுத்தார். இப்பேர்ப்பட்ட அன்புக்குக் கைம்மாறாக நாம் என்ன செய்கிறோம்?

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என் நண்பன்

விடுமுறைக்கு என் நண்பன் வந்திருந்தான். அவன் ஒரு விசித்திரப் பேர் வழி. எல்லோருக்கும் கண்கள் முன்னால் என்றால் அவனுக்குப்பின்னால் என்று சொல்லவேண்டும். ஏனென்றால் எல்லார் கண்பார்வையும் பாயுமிடத்தை அவன் ஒதுக்குவான். சாதாரணமாக யார் கண்ணும் ஓடாத இடத்தில் ஆராய்ச்சிகள் நிகழ்த்துவான். அழைக்கும் இடத்திற்குப் போகமாட்டான். ஆனால் அழையா இடத்திற்கு விருந்தாளியாய் நுழைவான். ஜனங்கள் நல்லவன் என்பவனை இவன் பழிப்பான். ஜனங்கள் துரோகி என்பவனை இவன் உத்தமன் எனப்புகழ்வான். இப்படியே எவ்வளவோ சொல்லிக்கொண்டே போகலாம். சுருங்கச் சொல்லவேண்டுமென்றால் இவன் வழியே அலாதி.

அவனை எத்தனையோ முறை அழைத்திருந்தேன். அப்போதெல்லாம் வரவில்லை. திடீரென்று இந்தத் தசரா விடுமுறைக்குச் சொல்லிக்கொள்ளாமலே வீட்டிற்கு வந்து விட்டான். அவனை நான் கொஞ்சமேனும் எதிர்பார்க்கவில்லை. வந்ததும் என் அறைக்கு அழைத்துச்சென்றேன். கையில் கொண்டு வந்த பையை ஒரு மூலையில் வைத்தான். பின்பு அந்த அறைக்கு என்னைத்தவிர வேறு யாராவது வருவார்களா என்று கேட்டான். என் தம்பிகள் வருவார்களென்று கூறினேன். அவன் தன் பணப்பையையும், பேனாவையும் என் பெட்டிக்குள் வைக்கும்படி கூறினான். நான் திருடு ஒன்றும் போகாது என்று கூறியும், அவன் அது தன் பழக்கம் என்று கூறி என் பெட்டிக்குள் வைத்துப் பூட்டும்படிச் செய்தான். விலையுயர்ந்த பொருள்களை நாலுபேர் நடமாடுமிடத்தில் வைப்பது தவறு என்பது அவன் சித்தாந்தம்.

நாங்கள் சிற்றுண்டி கொள்ளும்போது மாலை மணி 5-30 இருக்கும். சிற்றுண்டிக்குப்பின் வெளியே புறப்படலாமென்றான். வீட்டை விடுமுன், இரவு தனக்கு உணவு தேவை இல்லையென்று கண்டிப்பாகச் சொல்லிவிட்டான். இரவு 8-30 வரை, கடைவீதி, முக்கிய கட்டிடங்கள் முதலியவற்றைப் பார்த்தபடியே சுற்றினோம். அங்கங்கு நின்று பைத்தியக்காரன்போல் விழித்துப்பார்த்தது எனக்குக் கொஞ்சமும் பிடிக்கவில்லை. வீடு திரும்பினோம். மணி 9-30 இருக்கும். என் அன்னையின் வற்புறுத்தல் காரணமாக ஒரு டம்ளர் பால் மட்டும் பருகினான். பிறகு கால் மணி நேரம் அவன் ஒரு நோட்டுப் புத்தகத்தில் பரபரவென்று எழுதிக்கொண்டிருந்தான். அது அவனுடைய நாட்குறிப்புப் புத்தகம் எனத் தெரிந்தது.

காலையில் 5 மணிக்கு ஆற்றுக்குக் குளிக்கச் செல்வோம் என்று கூறிவிட்டு 10 மணிக்கெல்லாம் படுத்துக்கொண்டான். உடனே உறங்கியும் விட்டான். இரவெல்லாம் நம்முடன் பேசுவானென்று எதிர்பார்த்திருந்த நான் ஏமாற்றமடைந்தேன். காலை 5 மணிக்கு அவன் என்னை எழுப்பினான். அவனைப்பார்த்தால் அதற்கு முன்பே அவன் விழித்திருந்தவனாகக் காணப்பட்டான்.

ஆற்றுக்குப் புறப்பட்டோம்: எங்கள் வீட்டிலிருந்து ஆற்றோரத்திற்குச் சுமார் $1\frac{1}{2}$ மைல் தூரமிருக்கும் மணி 5-40-க்கு சூரியன் தோன்றினன். மஞ்சளும், சிவப்பும், வெண்மையும், நீலமும் குழம்பெனக் கலந்து ஒளிர்வதைக் கண்டு அவன் அப்படியே அசந்து நின்றுவிட்டான். ஒரு கவியாகக்கூட மாறி விட்டான். "காலை எப்படிப் பிறக்கிறது பார். எத்தகைய வர்ணஜாலம். மனிதன் இதைக் காண்பானுனல், வாழ்வு அவனுக்கு எவ்வளவு சுவைக்கும்; இனிக்கும்; மணக்கும். புலன்களுக்கு இக்காட்சி எவ்வளவு நன்மையை வாரி வழங்குகிறது. உதிக்கும் ஞாயிறும், மலரும் மொக்கும், மகிழும் உள்ளமும், வாழ்வின் இன்பக் கனிகள்." என்று பேசிக்கொண்டே போனன். மேகங்கள் எல்லாம் ஆதவன் அளித்த பட்டாடையைப் போர்த்திக்கொண்டது போல் பல வண்ணங்களில் ஜொலித்தன. பின்பு செஞ்ஞாயிறு உருண்டை வடிவமாய் எழுந்தான்.

ஆற்றின் உலர்ந்த மணலிலே அகழ்ந்தெடுத்த சிறு ஓடையில், காலைக்கடன் முடித்து முழுகினேம். குளித்துவிட்டு வந்து அவன் பரந்து கிடக்கும் மணல் வெளியைப் பார்த்துவிட்டு, அக்காட்சி உள்ளத்திற்கு அளவிறந்த அமைதி வழங்கு வதாகக்கூறி ஆங்கிலக்கவி ஷெல்லியின் கவிதை ஒன்றைச் சொன்னன்.

"To see a world in a grain of sand
And a Heaven in a wild Flower
Hold Infinity in the palm of your hand
And Eternity in an hour."

வரும் வழியில் காவியாடை உடுத்த ஒரு பெரியவர் எங்களைப்பற்றி விசாரித்தார். பிறகு "இக்காலத்து மாணவர்களுடன் பேசக்கூட பயமாயிருக் கிறது" என்றார்.

"ஏன் உங்களைப்போன்றவர்களுடைய போலித்துறவை அம்பலமாக்கி விடுகின்ற காரணத்தாலா?" என்றான் என் நண்பன். அவர் முகத்தில் ஒரு மாறுதல் காணப்பட்டது. எனினும் வெளிக்குக்காட்டிக்கொள்ளாமல், "எல்லோ ரும் அவ்வாறு இருப்பதில்லை" என்று கூறிவிட்டு மேலும் கூறத்தொடங்கினர்: "இக்காலத்துக்கல்வி எதற்கும் பயன்படுவதில்லை. கல்விக்கு அழகு நல்லொழுக்கம். கல்வியை வாழ்ந்து காட்டவேண்டும். அப்படி நிற்கப் பயின்றவனே கற்றவனு வான். கல்வியை வாழ்வில் ஊறச்செய்து உலகிற்குப் பயனக்கவேண்டும். கற்றவழி நிற்காதவன் கல்வியின் பயனைப்பெருத மூடனுவான். அறிவிற்கு அழகு அனுட்டானம். ஆகையால் நீங்கள் கற்றபடி ஒழுகக்கற்றுக்கொள்ள வேண்டும். பெரியவர்களிடத்து மிக்க மரியாதையுடன் பேசுதல் வேண்டும்" என்று கூறிவிட்டு வேறொரு வழியாகப் பிரிந்து போய்விட்டார். என் நண்பன் வழி நெடுகப் பேசாமல் நடந்து வந்தான்.

வீட்டில் காலைச் சிற்றுண்டி அருந்தி வேலூர்கோட்டைக்குச்சென்றோம் அதை அடைந்ததும் அவன் கேட்ட கேள்விகள் ஒன்றிற்காவது பதில் சொல்லத் தெரியவில்லை, உங்களுக்காவது தெரிந்தால் அறிவியுங்கள்.

(1) இது எவ்வாண்டில் யாரால் கட்டப்பட்டது?

(2) இதைக்கட்ட எவ்வளவு காலம் ஆனது? என்ன பொருட் செலவு?

(3) இதை ஆண்ட மன்னர் யாவர்? அவர் சரித்திரம் யாது?

(4) கடைசியாக இது யார் வசம் இருந்தது?

(5) சரித்திர ஏடுகள் இதைப்பற்றி என்ன கூறுகின்றன?

என் அறியாமையைக் குறித்துப் பெருமூச்செறிந்தான் அவன்.

"அண்டையிலிருக்கும் கோட்டையைப்பற்றி இவ்வூரார் ஒன்றும் அறியார், அறியவும் ஆர்வமிலார். ஆனால் ஆயிரக்கணக்கான மைல்களுக்கப்பாலிருக்கும் தாஜ்மகாலைக் குறித்து மணிக்கணக்காகப் பேசுகிறார்கள். மேனாடுகளில் சிறு சிறு பழம் பொருள்களைக் குறித்தும், சரித்திரக் குறிப்புகள் பொறித்து வேண்டுவோர்க்குப்பயனாகும்வண்ணம் செய்துள்ளனர். நம் நாட்டில் கற்கள் பேசினாலொழிய வரலாறே கிடையாது" என்று ஆத்திரமாகப் பேசினான்.

பிறகு உள்ளே நுழைந்து சிற்பங்களில் சிந்தையைச் செலுத்தினான். அவை நன்கு பராமரிக்கப்படாது சிதைவுண்டு சீரழிவதைக் குறித்து நெஞ்சம் பொருமினான். அன்றே துரைப்பாடிக்கு, அமெரிக்கன் ஆஸ்பத்திரிக்குச் சென்றோம்.

அன்றுமாலை வீட்டிற்கு வந்துகொண்டிருக்கும்போது எப்படியோ நண்பன் திடீரென்று நழுவி விட்டான். தேடிப்பார்த்தேன். பயனில்லை. வீடு தான் தெரியுமே என்று வந்து விட்டேன். அன்றெல்லாம் வரவில்லை. மறுநாளும் வரவில்லை. அதற்கடுத்த நாள் வேறு அலுவலாகச் செல்லும்போது ஒரு வீதி முனையில் நின்றுகொண்டிருந்தான். உடையெல்லாம் மாற்றியிருந்தான். நான் அருகில் சென்றபோது அவனே கூறத்தொடங்கினான்.

"நண்பா! நீ வேலூரின் வெளிப்புறத்தைக் காட்டினாய். சிறையையும் சிற்பத்தையும் காட்டினாய். ஆனால் எனக்கு இவற்றால் திருப்தி ஏற்படவில்லை. வேலூரின் உள்ளத்தைக் காண ஆவல். அதைத்திருப்திசெய்ய உன்னாலாகாதெனக் கண்டே, தனியே நான்பிரிந்து உனக்குக் கலக்கத்தைத் தந்தேன். மன்னிப்பாயாக."

"நேற்றும் இன்றும் ஏழைகளோடு ஏழையானேன். அவர்களோடு பேசினேன். அவர்கள் வீட்டில் உணவுண்டேன். அவர்களின் அன்பைக் கண்டேன். அதனுடன் அறியாமையையும் கண்டேன். அவர்கள் உழைப்பை எண்ணினேன். அவர்கள் ஊதியத்தையும் எண்ணினேன். நகரத்தின் நடுவில் சிலர் மாடி வீடுகட்டிக்கொண்டு வாழ்ந்து விடுவதால் மட்டும் இந்தியா முன்னேற்றமடைய முடியாது. ஏழைமக்களின் அறியாமையைப் போக்கி, வாழ்க்கையின் இலட்சியத்தை அவர்களுக்கு அறிவுறுத்தி அவர்களை நல்வழிப்படுத்துவதால்மட்டும் தான் இந்தியா முன்னேற்றமடையும். இந்தியாவின் இதயம் அவர்களே" என்று சரமாரியாகப் பேசிக்கொண்டே போனான். அன்றே அவனும் ஊருக்குப் புறப்பட்டான். இந்தியாவின் இதயத்தைக்காணவேண்டுமென்று துடியாய்த் துடிக்கிறான் அவன். அவன் போக்கே அலாதி.

சுபா

எஸ். சத்தியமூர்த்தி

சுந்தரி என்று பெயர், ஆனால் அவள் குரூபி. பெயர் கமலக்கண்ணன், ஆனால் ஒரு கண் ஊனம். கருப்பையா பெயர், ஆனால் சிவந்தமேனி. மெய்கண்டார்; ஆனால் அவர் என்ன கண்டார் என்று தெரியாது. அதுபோல, பெயர் சுபாஷிணி, ஆனால் ஊமை. சுபாஷிணி என்றால் இனிமையாகப்பேசுபவள் என்று பொருள். ஆனால் உண்மையிலேயே பேசுகின்றாளா என்றால் இல்லை. உலக வழக்கப்படி இதுவும் அவள் பெற்றோர்களால் இடப்பட்ட பெயரே. சுருக்கத்தைக்கருதி சுபா என்று அழைக்கப்பட்டாள்.

சுபாவின் இரு சகோதரிகள் உரிய வயதில் மணமுடிக்கப்பட்டனர். இறுதியாக சுபாதான் பெற்றோர்களுக்குப்பாரமாக விளங்கினாள். தக்க பருவமும் வரவில்லை. குழந்தைப்பருவ மும்இல்லை. நடுத்தரவயது ஆகையால் எதற்கும் பயனற்றுக்கிடக்கிறாளே என்ற கவலை பெற்றோர்களுக்கு. உலகம் ஒரு குறையும் இல்லாதவர்களையேதான் மதிக்கிறது. ஊமைதான் பிறவியில். அதற்காக உணர்ச்சியற்றவள் என்று கொள்வதா? ஊமை என்பதற்காக வெறுப்பதா? அவளுக்குக் கொடுக்கவேண்டியஉரிமைகளையுமா பறிப்பது?என்ன உலகம்! என்ன அறியாமை!

சுபா அழகற்றவளல்ல. ஆனால் குறையுற்றவள். அக்காரணம் பற்றியே தாய்க்கும், தந்தைக்கும் பெரும்பாரமாக விளங்கினாள். மகனைவிட மகளிடத்தில்தான் அதிகப்பற்றும் தொடர்பும் கொள்வாள் தாய் என்பது வழக்கு. ஆனால் சுபாவின் விஷயத்தில் அது பொய்த்துவிட்டது. தந்தை மட்டும்தான் இவளிடத்தில் பற்றுக்கொண்டவராய் இருந்தார். அவர் இல்லையேல்......சுபாவின் நிலைமை என்ன ஆகும்? அக்கொடுமையினும் வேறு எதுவும் இல்லை எனலாம்.

மொழியை இழந்தாள். ஆனால் விழிகளை இழக்கவில்லை. விழிகளைச்சுற்றியுள்ள நெளியும் புருவங்கள் இல்லாமலில்லை. எண்ணங்களைக்கூறும் உதவிகளையும் பெற்றிருந்தாள். ஆனால் விவரிக்கத்தான் முடியவில்லை. பாவம், இது அவள் நிலை.

நாமாகிலும் பேசும் திறன் படைத்தும் பேச்சில் தவறுகின்றோம். ஆனால் சுபா அத்தன்மை இல்லாவிட்டாலும் அதை வெளிப்படுத்தும் கண்பார்வை கொண்டவள். அவள் பார்வையிலே அனுதாபம் தெரியும். உணர்ச்சி வேகம் அறியலாம். அவளுடைய துயரக்கதையைக்காணலாம். ஊமையாகப்பிறப்பவர்கள், தங்களுடைய எண்ணங்களை வெளிப்படுத்தும் வண்ணம் பார்வையுடையவர்களாய் திகழ்வதைக்காணல் வியப்புதான்.

சுபா தனியான பெண்ணாகத் தோழமையற்றுக் கிடந்தாள். சந்திரபுரி இது அவளின் ஊர். சுபாவின் பக்கம்தான் ஓடினது அவ்வூரின் ஆறு. அந்த ஆறு

தான் சுபாவின் தோழி. வேலை முடிந்தவுடன் சுபாவை அங்கே காணலாம். ஆற்றிற்கும் வாயில்லை பேச. ஆகவே இரண்டு பேரும் தங்கள் எண்ணங்களைப் பார்வைமூலமும், சலசலப்பு மூலமும் பரிமாறிக்கொண்டனர். ஆற்றின் சலசலப்பும், குடியானவர்களின் பேச்சொலியும், படகோட்டிகளின் கீதமும், பறவைகளின் இனிய ஒலியும் ஒன்றுகச்சேர்ந்து ஒரு கீத அலைபாக அவள் அமைதியற்ற மனத்தில் பாய்ந்தன. அச்சலசலப்பே அவளுக்கு ஆறுதல் மொழிகள். பார்வை தான் சுபாவின் பதில்கள். இவ்வாறு காலை முதல் மாலை வரை பொழுதைக்கழிப்பாள் வேறு துணைவர் இல்லாத காரணத்தால். இயற்கையைத் தவிர அவளுக்கு இரண்டு பசுக்கள் தோழிகள். ஷர்பாசி, பங்குளி என்ற பெயர்களை அவள் வாயிலாகக்கேட்டதில்லை அவைகள். ஆனுல் சுபாவின் அடிச்சுவட்டை அறிந்தவைகள். அவள் அன்பணைப்பைக்கண்டவைகள். எல்லோரையும் விட அவைகளுக்குச்சுபாவிடமே அன்பு அதிகம். மூவரும் ஒரு வகையில் ஒரே விதமாக இருக்கின்றனர். ஆடுமாடுகள் போன்றவைகளே சுபாவின் தோழியர்களாகவும், தோழர்களாகவும் இருக்கமுடியும், வாயற்றவைகள் என்பதினுல்.

ஆனுல் விதி விலக்காக மனித இனத்தில் சுபாவிற்கு நண்பனுக, பிரதாப் அமைந்தான். ஆனுல் அவன் ஒரு சோம்பேறி. எதற்கும் லாயக்கற்றவன் என்று பெற்றோர்களால் கைவிடப்பட்ட அவன் மீன் பிடிப்பதிலேயே காலத்தைக் கடத்தினுன். அவன் சுபாவைச் சந்தித்தான். தனக்கும் பொழுதைக்கழிக்க ஒரு நண்பர் வேண்டும். ஆனுல் அவன் பேசாமலும் இருக்கவேண்டும். ஏன் எனில் மீன் பிடிக்கும்போது பேச்சு தேவைப்படாது. அதற்கு ஒத்து சுபா இருக்கவே நட்புக்கொண்டான். அன்பின் காரணமாக அவளை 'சு' என்று அழைத்தான். அவள் ஆலமரத்தடியில் உட்கார்ந்திருப்பாள். அவன் சற்றுத்தள்ளி, தன் தொழிலில் ஈடுபடுவான். இவ்வாறு தான் இருப்பதாலேயே அவள் அவனுக்குப் பேருதவி செய்வதாகவே கருதுவாள்.

இவ்வாறே சுபா படிப்படியாகப்பெண்களுக்கென்று குறிக்கப்பட்ட பருவ வயதை அடைந்தாள். இப்பருவத்தில் தான் பெண் தன்னைத்தானே உணருகிருளாம். விவரிக்கமுடியாத ஓர் எண்ணம். நடுக்கடலிலிருந்து, பூர்ணசந்திரனன்று தோன்றும் அலை எவ்வாறு மோதி, மோதி வருகின்றதோ, அதைப்போல அவ்வெண்ணம் அவளின் அமைதியற்ற உள்ளத்தில் உதித்தது. தன்னைத்தானே பார்த்துப் பல கேள்விகளைக் கேட்டுக்கொண்டாள். ஆனுல் பதில்—இல்லை.

இந்நிலையில் சுபாவின் திருமண விஷயம் தலையிட்டது. திருமணமாகாமல் வீட்டில் வைத்திருப்பதால் பலருடைய வெறுப்புக்கு இவளின் பெற்றோர்கள் ஆளானுர்கள். சுபாவின் தாயாரின் வற்புறுத்தலினுல் பனி காந்தா (தகப்பனுர்) வெளியூர் சென்று திரும்பிவந்து கல்கத்தா புறப்படத்தயாராகிக்கொண்டிருந்தார்.

இச்செய்தி அறிந்த சுபா மிக்க வருத்த முற்றுள். ஆனுல் விவரிக்க முடியவில்லை. தந்தையை நோக்கினுள். தாயை நோக்கினுள். யாரை நோக்கினுல் என்ன என்றது அவர்களின் பதிலற்ற தன்மை. பிரதாபும் ஒரு நாள் இதைப்பற்றிக் கூறித்தன்னைமறக்காமலிருக்கும்படிவேண்டினுன். அன்று சுபாபிரதாபிடம் அதிக நேரம் கூட உட்காரவில்லை. சீக்கிரமாகவீடு சென்றுள். சாப்பிட்டுப் புகை பிடித்துக்

கொண்டிருந்த தன் தகப்பனாரிடம் ஓடினாள். காலில் விழுந்து அழுதாள். தகப்பனார் ஆறுதல் கூறினார். அவளது நிலையைக்கண்டு கண்ணீர் மல்கினார்.

புறப்படுவதற்கு முன் தினம் சுபா தன் நண்பர்களான பசுக்களுக்கு விடை கூறச்சென்றாள். அவைகளை நன்றாக உண்பித்தாள். அவைகளிடம் கண்ணீர் மூலம் பேசினாள். அவைகளும் தங்கள் பதிலை நக்குதல் மூலம் தெரிவித்தன. வீட்டிற்குச்சென்றாள். மறுபடியும் ஆற்றங்கரையில் புல்லின் மீதுபுரண்டழுதாள். பயன் ஒன்றுமில்லை.

அவர்கள் கல்கத்தா சென்றார்கள். ஓர் நாள் சுபா நன்கு அலங்கரிக்கப் பட்டாள். இயற்கையிடம் வேசயற்கை தோற்றது. ஆயினும் சுபா அழுத வண்ண மிருந்தாள். மணமகன் மணமகளைப்பரிசோதிக்க வந்தான். மணமகள் ஓர் ஊமை என்பது தெரியாது அவனுக்கு. ஆனால் தெரிந்துவிடாதிருக்கும்வண்ணம் சுபாவின் தாயார், சுபாவின் அழுகையைநிறுத்தத்திட்டினாள். ஆனால் கண்ணீர்ஓயவில்லை. மண மகனால் ஒத்துக்கொள்ளப்பட்டாள். கண்ணீரைக்கண்ட அவன் பெற்றோரைப் பிரிவதினால் ஏற்பட்டது என்று எண்ணினான். ஓர்நன்னாளில் திருமணம் நடந்தேறி யது. சுபாவைமற்றொருவனிடம்கைப்பிடித்துக்கொடுத்துவிட்டதால் பாரம் குறைந் தது என்றும் கடமை முடிந்தது என்றும் சந்தோஷப்பட்டு அவளுடைய பெற்றோர்கள் ஊர் திரும்பினார்கள்.

மணமகன் தன்இல்லத்திற்கு மணமகளை அழைத்துக்கொண்டு சென்றான். வீட்டிற்கு வந்த பத்து தினங்களிலே எல்லோருக்கும் மணமகள் ஊமை என்று தெரிந்துவிட்டது. பெற்றோர் செய்த பிழையினால் இவள் துயருற்றாள். அது இவள் குற்றமல்ல. இவள் யாரையும் ஏமாற்றவில்லை. இவைகளை அவள் கண்கள் கூறின. யாரும் ஏறெடுத்துப்பார்க்கவில்லை, பேசவுமில்லை. பிறப்பு முதல் பழகின உருவங்கள் காணப்படவில்லை. அவைகளையும் இழந்தாள். ஊமையின் பேச்சைப் புரிந்துகொள்ளும் இயற்கை நண்பர்களுமில்லை. அங்கு எங்கும் சூன்யம். ஆறுதல் கூறயாருமில்லை. அழுகையும் ஆறுதலளிக்கவில்லை அவளுக்கு. அவளது மனதில் முடிவில்லாத, சத்தமற்ற அழும் ஒலி ஒன்று ஒலித்துக்கொண்டிருந்தது.

தன்னுடைய கண்களாலும் காதாலும், மற்றொரு மனைவியைத் தன் கணவன், அவனுடைய கண்களாலும் காதாலும் சோதித்து மண முடித்துக் கொண்ட காட்சியைக்கண்டாள். சுபா.

ஊமை; ஆனால் உணர்ச்சியுள்ளவள். அன்புள்ளவள்; ஆனால் மன அமைதி யற்றவள். சுபாவின் வாழ்க்கையே துன்பமயமானது. முடிவும் துன்பமே. பரிதாபத்திற்குரியவள் சுபா.

[தாகூர் எழுதிய கதையின் தமிழாக்கம்.]

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ஊரீஸ் கல்லூரித் தமிழ்க் கழகம்

1954—55

ஆண்டறிக்கை.

28-7-54 புதன்கிழமை இடைநிலை வகுப்பு மாணவர்கள் ஒன்று கூடி, தமிழ்க்கழகத்தின் செயலாளராக வே. மு. அசோகன் என்பவரையும், துணைச்செயலாளராக R. இராமன் என்பவரையும் தேர்ந்தெடுத்தனர்.

4-8-54 புதன் மாலை தமிழ்க்கழகத்தின் தொடக்க விழா நடைபெற்றது. கல்லூரியின் முன்னாள் தமிழ்ப் பேராசிரியர் உயர் திரு C S. இராசாப்பிள்ளை அவர்கள் 'சிலப்பதிகாரம்' என்னும் பொருள் பற்றிச் சிறந்த சொற்பொழிவாற்றினார்.

20-10-1954 புதன் மாலை தமிழ்விரிவுரையாளர் திரு. S. டேவிட் அதிசயநாதன், M. A. அவர்கள் தலைமையில் மாணவர்களிடையே, 'மக்கள் வாழ்விற்குப் பெரிதும்பயன்படுவது இலக்கியமா? சரித்திரமா?' என்னும் பொருள்பற்றி ஒரு சொற்போர் நடந்தது.

17-11-54 புதன் மாலை கல்லூரியின் தருக்க நூலாசிரியர் திரு. S. சேகராஜ், M.A., அவர்கள் தலைமையில் கோவை பி. எஸ். ஜி. கலைக் கல்லூரியில் நடைபெறும் முன்முகப் போட்டிக்கு மாணவர்கள் தேர்ந்தெடுக்கப்பட்டனர். நடுநிலையாளராகத் திருமதி. இயேசுரத்தினம் அம்மையார், B.A., L.T., திருமதி. P. S. கமலவதனம் அம்மையார், திரு. K. B. திருவேங்கட முதலியார் ஆகியவர்கள் அமர்ந்து, ஊரீஸ் கல்லூரியினின்று போட்டியிட்ட இருமாணவர்களே கோவைக்குச் செல்லத் தகுதியுடையவர்கள் எனத் தேர்ந்தெடுத்தனர்.

28-1-55 புதன் மாலை கல்லூரியில் திருவள்ளுவர் விழா நடைபெற்றது. கல்லூரித் தலைவர் திரு. S. இயேசுரத்தினம், B.A., B.SC., தலைமைதாங்க, இந்தியப் பாராளுமன்ற உறுப்பினர் திருக்குறளார் திரு. வீ. முனிசாமி, B.A., B.L., 'வள்ளுவர் கண்ட தமிழகம்' என்னும் பொருள்பற்றிப் பேசினார். பல நூற்றுக்கணக்கில் மாணவர்களும் பொது மக்களும் சொற்பொழிவைக் கேட்டு மகிழ்ந்தனர்.

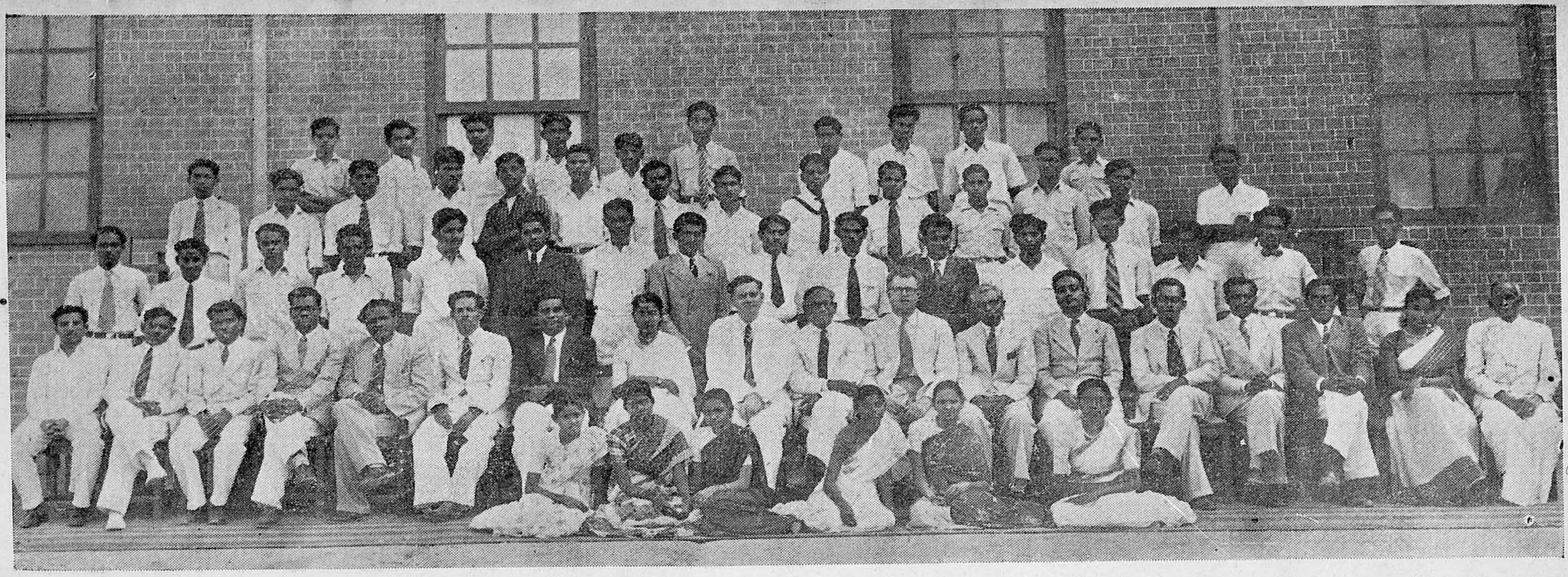
இவ்வாண்டு சென்னை மாணவர் மன்றத் தேர்வில் நூற்றுக்கு மேற்பட்ட மாணவர்கள் சேர்ந்து அனைவரும் வெற்றி பெற்றனர்.

9-2-55-ல் திரு. S. டேவிட் அதிசயநாதன், M.A. அவர்கள் தலைமையில் 'மாணவ சமுதாயம்' என்னும் பொருள்பற்றி மாணவர்கள் பலர் சொற்பொழி வாற்றினர்கள்.

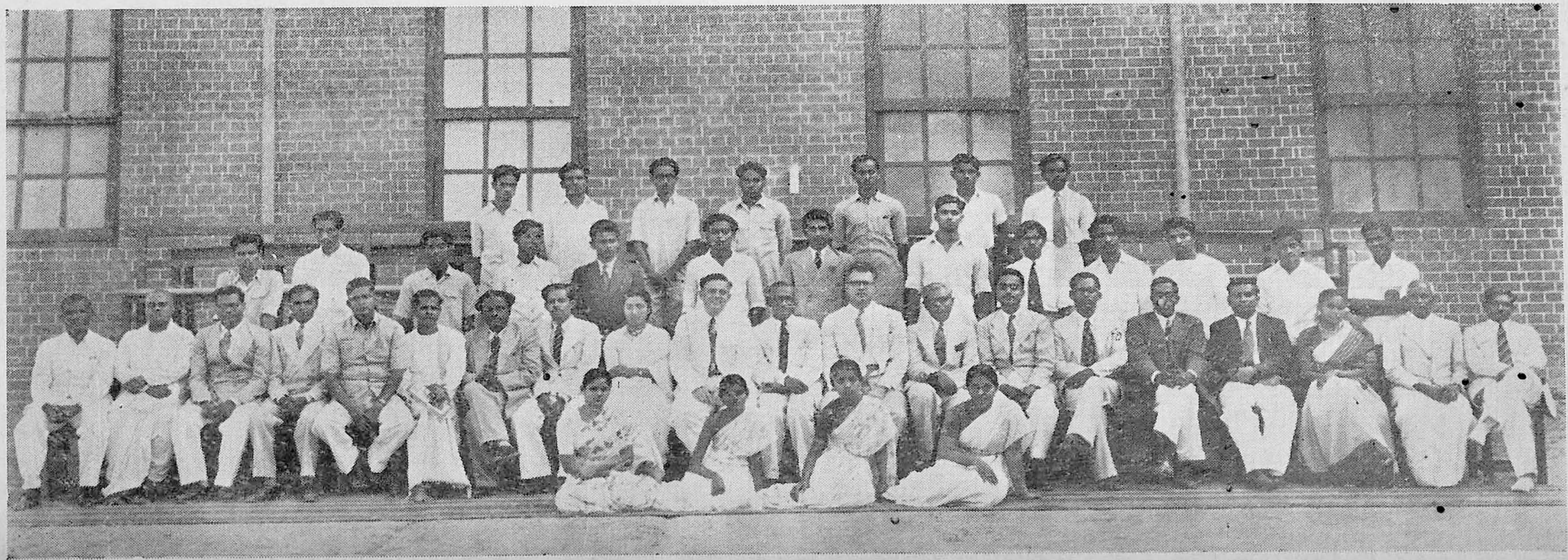
கல்லூரி உதவித்தலைவர் டாக்டர் J. H. பீட் துரையவர்கள் அமெரிக்காவிற்குச் செல்வதை யொட்டி அவருக்கு வழியனுப்புக் கூட்டம் ஒன்று மாணவர்களால் நடத்தப்பட்டது. அதில் தமிழ்க் கழக மாணவர்கள் பெரும்பங்குகொண்டு கூட்டத்தைச்சிறப்பாக நடத்தினர்.

இவ்வாறு தமிழ்க்கழகம் இவ்வாண்டு தன்னாலானவரை உழைத்து வந்துள்ளது.

வே. மு. அசோகன்,
செயலாளன்.



Secretaries—1954-55.



S. C. M. 1954-55.

Social Service League 1955.

గ్రామ పునరుద్ధరణ

బి. వరదరాజులు రెడ్డి, సీనియర్ ఇంటర్.

గ్రామ పునరుద్ధరణ మావశ్యకమను ఘోషలు భారతదేశమునందు నల్గడల మ్రోగుచున్నవనగనే మనకు భారత సీమయందు గ్రామములు చాలపోడిమిమాలి, భాగ్యవిహీనములై, కళావిహీనములై పాలిపోయియున్నవను విషయము స్ఫురించుచున్నది. వాస్తవముగనే భారతావనియందు గ్రామములు బలహీనములై స్వాతంత్ర్య రాజ్యాంగసౌధమునకు బలిష్ఠములుగాని స్తంభములైయున్నవి. వానిని బలిష్ఠములుగా నొనరింపనిచో నాసౌధము కూలిపోవుట తేటతెల్లము. భారతదేశము గ్రామపూరితము. గ్రామములే దీనికి పట్టుగొమ్మలు. దాదాపు ఏడులక్షల గ్రామములు దీనియందలరారుచున్నయివి. ప్రపంచములోని జనాభాయందు రెండవదిగ గణనకెక్కిన యీ దేశమునందు నూటికెనుబదిమంది గ్రామస్థులు. వ్యవసాయిక దేశమైన భారతభూమి గ్రామముల వ్యవసాయముపైననే మిక్కుటముగ నాధారపడియున్నది. ఆ గ్రామములు తమ కార్యకలాపములను విజయవంతముగ నిర్వహించలేక పోయిన భారతావని మఱల పరతంత్రముగా కావచ్చును.

భారతదేశమునందు పూర్వకాలమునుండియు గ్రామముల ఉత్కృష్టత గల్గి వాని యౌన్నత్యమునకును, అభివృద్ధికిని పెక్కు ప్రయత్నములు జరిగినవి. చోళుల పాలనమునందు గ్రామపాలనము ముఖ్య రాజ్యాంగశాఖగ నుండెను. గ్రామపాలనకోసమై గ్రామపెద్దలు పంచాయతీలుగా నేర్పడుచుండిరి. ఆ పంచాయతీలు గ్రామ వ్యవహారములఁ దీర్చుచుండినవి. మరణశిక్ష విధించుటకుగూడ వానికి హక్కులుండెను. భూమిశిస్తు వసూలుజేసి తటాకములు, నూతులు, ఇత్యాది వసతులు వారే కల్పించుచుండిరి. ఇందుమూలమున కేంద్ర ప్రభుత్వమునకు బాధ్యత తగ్గుటయేగాక, ఆ ప్రాంత వ్యవహారాచారములు బాగుగా నెఱిఁగినవారౌటచే గ్రామ పెద్దలు పరిపాలన జరుపుట సౌలభ్యముగ నుండెను. మౌర్యకాలమునగూడ దేశమును మండలములుగ విభజించి, నాలుగైదు గ్రామములకు పాలేదార్లను నియోగించి పరిపాలన జరుపుచుండిరి. పల్లవులును, మొగలులును, పెక్కుమంది ప్రాచీన రాజులీవిధానమునే యనుకరించిరి. అందుమూలమున గ్రామవాసులుగూడ న్యాయాన్యాయ విచక్షణాజ్ఞానముగల్గి రాజకీయ వ్యవహారములలో నేర్పరులై, దేశమును పాలించు విధానము నెఱుఁగుదురు. దేశము సుస్థిరమై, దృఢమై యలరారును.

కాని నేటిస్థితి చాల దైన్యముగనున్నది. ఆర్థికముగను, సాంఘికముగను, వైజ్ఞానికముగను, వ్యావసాయికముగను, ఒక్కవిధముగ నననేల సకల విధములలోను పల్లెపట్టులు వెనుకంజవేసినవి. తారుమారులైన రాజకీయ ఘర్షణలు నిదానము లింపులకు. మనదేశమున పరిశ్రమలకు తగిన జనాభా, కావలసిన భూమి, కొన్నిచోట్లనైన దగిన జలసదుపాయములున్నను భారతవర్ష మన్యదేశములపై నాహారమునకై యాధారపడుట కడుంగడు శోచ్యము. కారణమేమి? వర్షాభావము, ప్రభుత్వతామసత్వము,

వ్యవసాయకుల మాంద్య మనకు తప్పదు. నాటినుండి నేటివరకు పద్ధతులను మార్చక పనిచేయుటయే కారణము. అందులకు కారణమేమి? విద్యావిహీనత, తగిన ప్రోద్బలము దొరకపోవుట. గ్రామము లొక్కొక్క విషయమున నెట్లు వెనుకబడియున్నవి? ముందున కెట్లు రాగలవు? విచారింత మొక్కింత.

వ్యవసాయము :—వ్యావసాయిక దేశమైన మనదేశములో వ్యవసాయ మడుగంటియుండుట విచారకరము. కావలసినంత భూమియున్నది. బలమున్నది. దాని నభివృద్ధిపఱచుటయే యొక సమస్య. అనాగరిక కాలములో నుపయోగించు పరికరములను మన వ్యవసాయదారులు మార్చివేయవలయును. (నూతనావిష్కృత యంత్రసాధనము లుపయోగించవలయును) ఆకొయ్య పనిముట్లు, నాగలిచే బాగుగ భేదించ నశక్యము. ఇనుపనాగలి నుపయోగించినచో భూమి బాగుగ పెల్లగింపబడి లోనున్న సారము బయలుపడి, నత్రితము వర్షపునీటిలో కరగి, పంటవేరు నాటి, సస్యాభివృద్ధిగల్గును. ఊషరక్షేత్రములను బీడులుగ వీడుటకంటె, రసాయనపు టెఱువుల నుపయోగించి సస్యానుకూలముగఁ జేసికొనవచ్చును. చీడ మొదలగు వ్యాధులు వచ్చినపుడు రసాయనౌషధముల నుపయోగించి పుర్వుల మాయించవచ్చును. ఈ కార్యములచే పంట బాగుగ ఫలించును. ఎఱువులను నెండకు వేయక నూతన విధానము ప్రకారము వానిని గోతులలో వేసి మట్టిఁగప్పి సూర్యరశ్మి సత్తువపీల్చకుండ నొనర్చి, శక్తివంతమైన గోమూత్రమును వానిలోనికి ప్రవహింపఁజేయవలయును. ఈ విధానములను, పంట లేరీతిని పెంచిన నధికాభివృద్ధి యుండునను విషయములను ప్రభుత్వోద్యోగులు వారికి బోధించవలయును.

గ్రామములు కొన్నికొన్ని యొక్కొక్క సంస్థగాఁజేరి భారీ వ్యవసాయ ప్రణాళికలక్రింద వ్యవసాయ మొనరించుట శ్రేయోదాయకము. దానింజేసి ట్రాక్టరు, నీటిపంపులు ఆదియంత్రములగల్గి వ్యవసాయముఁ జేయనగును. ఆ యంత్రము లొక్కొక్కప్పుడు కొనుట దుస్తరము. అట్లు భారీప్రణాళికా నిర్మాణముతో ధాన్యము పండించి, భూమి శక్తి విస్తారనిష్పత్తిలో నాదాయము పంచుకొనవచ్చును. అప్పుడు భూమి బాగుగ దున్నఁబడి సస్యాభివృద్ధిగల్గును. ప్రభుత్వముగూడ తగిన చర్య తీసికొనును. ఈవిధాన మిప్పుడు తూర్పుపంజాబునందు కొన్నిచోట్లయం దమలులో నున్నది. రష్యాయంతయు నీ విధానముపైననే జరుగుచున్నది.

విద్య :—గ్రామసీమల యౌన్నత్యము తరిగిపోవుచున్నదన వాని యవిద్యయే మూలకారణము. గ్రామస్థులలో నూటి కిరువురుగూడ విద్యావంతులులేరు. వారికి రాజకీయవిషయములేమి, నూతన ప్రణాళికా ప్రయోజనములేమి తెలియకుండ మూఢవిశ్వాస ప్రపూరితులై వారు నాశన మందుచున్నారు. స్వతంత్ర రాజ్యమైన మనదేశములో ప్రతిపౌరుఁడును తన బాధ్యత, హక్కులనెఱిఁగి యుండవలయును. అప్పుడే దేశము సుస్థిరముగాఁగలదు. తమ ప్రతినిధుల నెన్నికఁ జేయుటలో, లోభమునకు తలయొగ్గక తన హక్కును సద్వినియోగము జేసికొనుటవలన రాజ్యాంగ మెట్లు బాగుపడునో ఆవ్యక్తికి తెలియవలయును. అందులకు విద్య యవసరము. అప్పుడే అతఁడు హక్కు దుర్వినియోగముతో దేశమునకు తీరని లోటు వాటిల్లునని యెఱిఁగి, స్వార్థత్యాగియైన దేశభక్తుని ముందునకు సాగించి సత్పరిపాలన సాగించును.

విద్యగల్గిననాడే యతఁడు వ్యవసాయములోని నూతన విధానముల నమలులోఁబెట్టి అహారోత్పత్తికాదుకొనును. అతనిలో సామరస్యత, సౌభ్రాతృత్వము అభివృద్ధిజెందును. ఇందులకు ప్రభుత్వమువారు ప్రాథమికపాఠశాలలను, వయోజన విద్యాస్థానములను పల్లెలలో విరివిగ నెలకొల్పవలయును. వార్తాకేంద్రములను నిర్మించి, వారికి వార్తాపత్రికలు, రేడియోసౌకర్యము లొనగూర్పవలయును. ఇందు ముఖ్యముగ విద్యార్థులును పాల్గొనవలసియున్నది.

పరిశ్రమలు :— కేవలము వ్యవసాయముపైననే యాధారపడక మనదేశమునందు పరిశ్రమాభివృద్ధి నెలకొల్పవలయును. వ్యవసాయ తరుణములలోగాక, విశ్రాంతి సమయములలో చేతిపరిశ్రమలుజేసి వాని మూలమున ధనార్జనముఁ జేయవచ్చును. సోమరితనమున క్రిందు వీలుండదు. ఆదియొక కేళీవిలాసముగా గూడనుండును. జపానుదేశమునం దీవిధాన మత్యధికముగ ప్రవర్థిల్లుచున్నది. నూలువడకుట, బుట్టలల్లుట, త్రాళ్లుపేడుట మొదలగు పరిశ్రమలకు గ్రామసీమలలో ప్రభుత్వకేంద్రములు నిర్మించి, ధరనిర్ణయముగావించి, గ్రామీణులకు ప్రోద్బలమీయవలయును. అప్పుడు దేశ మార్థిక విధానమున నెగ్గును. అందువలన భారీయంత్రముల చిల్లరపనులు తగ్గును.

ప్రభుత్వమువారీ విధానముల నన్నింటిని నెలకొల్పుటకు ప్రణాళికలు నిర్మించుచున్నారు. వ్యవసాయ శాఖోద్యోగులు గ్రామములకు వెళ్ళి వ్యవసాయ విధానములను బోధించుచున్నారు. వ్యవసాయాభివృద్ధికిగాను పైకము నూతుల త్రవ్వుటకు, ఎద్దుల ఖరీదుకు నిచ్చుచున్నారు. చెఱువులను పునర్నిర్మాణము గావించుచున్నారు. విద్యార్థులు ముఖ్యముగ గ్రామీణులను కొంతవరకు విద్యావంతుల గావించవలయును. ఈపని కేవలము ప్రభుత్వమే నిర్వహించుట దుస్సాధ్యము. అయిన ప్రభుత్వమువారును వ్యవసాయ, పారిశ్రామిక విధానములలో శ్రద్ధ గైకొనవలయును.

అప్పుడే పల్లెపట్టులు బలిష్ఠములై భారత రాజ్యాంగము సుస్థిరమగును.

నిక్కమైన విద్య

S. N. త్యాగరాజన్ II U. C.

ఆత్మ ప్రకాశము కలిగించునది నిజమైన విద్య. ఇట్టి విద్య రసవంతములగు వచనముల, కావ్యముల, వేదాంత విచారముల మూలమున ఆనందము నిచ్చుచు ఆత్మ వైశాల్యమును కలుగజేయును. ఇట్టి విద్య నేర్చుకొన్న మనుజుడు తన యభివృద్ధిని, దేశాభివృద్ధిని చేయుటకు సమర్థుడైయుండును. "ఓ, న, మ, లు" వచ్చినవారందరు విద్యావంతులేనా ? కేవలము అక్షరజ్ఞానము 'చదువు' అగునా ? దేశమున విద్యావంతుల లెక్కించు జనాభాలో అక్షరజ్ఞానము కలవారెల్లవారును విద్యావంతులుగా పరిగణింపబడుచున్నారు. అక్షరజ్ఞానమునకును విద్యకును సంబంధములేదు. అక్షరజ్ఞానము విద్య నేర్చుట కుపకరించు మార్గములలో నొక్కటి. నిరక్షరకుక్షి, చక్రవర్తి కావచ్చును. రాజ్యము నేర్పరచిన హైదరు అలీ, చేవ్రాలు చేయుటకుకూడ తెలియనివాడు. ఇతడు విద్యావంతుడు కాడని మనము చెప్పవచ్చునా ?

కాబట్టి, నాల్గంగములు "యుక్తి" "భుక్తి" "ముక్తి" "రక్తి"తో గూడినది నిజమైన విద్య.

యుక్తిలేనిచో మానవుడు జీవయాత్రయందు జయముబొందనేరడు. వాణిజ్యమునకు మాత్రమే వచ్చిన ఈస్టుయిండియా కంపెనీవారు సామ్రాజ్యమును సంపాదించిరి. పరమానందయ్యగారి శిష్యులు, చదువరులయ్యు, తర్కవేత్తలయ్యు, "గిన్నెకు నెయ్యి ఆధారమా నెయ్యికి గిన్నె ఆధారమా ?" అని తర్కించి, తర్కించి కడకు నెయ్యిని క్రిందబోసిరి.

విద్యకు రెండవ యంగము "భుక్తి" 'కోటివిద్యలు కూటికొరకే'. ఈరెండవ యంగమగు భుక్తి, మొదటియంగమగు 'యుక్తి' మీద ఆధారపడియున్నది. మన దేశమునకు వ్యవసాయమే ఐశ్వర్యము. ఎక్కువ చదువరులు తమబుద్ధిని, యుక్తిని, ఊహను, సాహసమును వ్యవసాయమునందు నుపయోగ పఱుపక, వ్యవసాయముచేయుట, నీచమని భావించి, ఎగతాళియును, హాస్యమును చేయుచున్నారు. ఈ భూతలమునందు పోతనవంటి సత్కవులేరీ ? 'కృషితో నాస్తి దుర్భిక్షం' బని ఎల్లవేళలయందు సంతోషపడుచు హలమునుబట్టి దున్నుచు కలమునుబట్టి భాగవతమును వ్రాయుచు దారిద్ర్య దుఃఖ సాగరమున పడక, తృప్తిజెంది యుండలేదా ?

మూడవ యంగము 'ముక్తి', మనము అహంకార, మమకారములను విడిచిపెట్టి "అందరి సొమ్ములు మాకేరానీ" యను త్రోవలో పనిచేయక మన హృదయ వైశాల్యమును హ్రాస్వపఱుచు బంధములను తెగగొట్టవలయును. అప్పుడే మన విద్య మనకును, సంఘమునకును సంపూర్ణక్షేమమును, తృప్తిని కలిగించును.

విద్యకు నాల్గవ యంగము 'రక్తి'. విద్యావిహీనుడు పశువుతో సమానము. విద్యావంతునికి విద్యావిహీనునికి తారతమ్యముగలదు. రక్తిచేత ఆత్మప్రకాశమును కలిగించుకొనును. పై జెప్పబడిన విద్యకు నాల్గంగములు లేనియెడల జన్మము నిరర్థకము. కాబట్టి మనము నేర్చుకొను బంగారమైన విద్యను, వెలిగారమను నాల్గంగములతో ఎక్కువగా ప్రకాశింపజేయుచు దేశోద్ధారకులము కావలయును.

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ఆపదలు శీలమునకు గీటురాళ్ళు

యస్. యన్. త్యాగరాజన్ II U. C.

ఆపదలు జీవులకు సామాన్యముగా వచ్చుచుండును. అట్లనే సౌఖ్యములును కలుగుచుండును. ఇది సహజము. 'Fortunes turns like a wheel' అన్నట్లు కష్టసుఖములు బండిచక్రములవలె తిరుగుచుండును. కష్టసుఖములు కావడికుండలు. సహనము కలిగియుండుటే మనము చేయవలసిన పని.

కష్టమువచ్చినప్పుడు దుఃఖించుట, సుఖమువచ్చినప్పుడు సంతోషించుట సాధారణముగా మనుజులు చేయుపనులు. పండితులు స్తిమితముగా నుందురు. అట్టివారే 'స్థితప్రజ్ఞులు'

> శ్లో॥ దుఃఖేష్వనుద్విగ్న మనా స్సుఖేషువిగతస్పృహః ।
> వీతరాగ భయక్రోధః స్థితధీర్మునిరుచ్యతే ॥ (—భగవద్గీత)

తా॥ దుఃఖములు కలిగినప్పుడు కలతపడని మనస్సుగలవాడును, సుఖదుఃఖములయందు ఆశలేనివాడును, రాగము, భయము, క్రోధము లేనివాడును నగు ముని స్థితప్రజ్ఞుడని చెప్పబడుచున్నాడు.

ఆపదలు అనేకవిధములు దైవికములు, శరీర రుగ్మతాదులు మానసికములు, ఒకమారు ఆపద ననుభవించినవారింకొక పర్యాయము సుకరముగ ననుభవింపగలరు. సుఖములు, ఐశ్వర్యములు కలిగినప్పుడు 'తమప్రజ్ఞయే' యని కొందరుప్పొంగుచుందురు. సుఖములు అనుభవించువారు దుఃఖములను అనుభవింపవలయునని అప్పుడనుకొనరు. శ్రీరాముని వనవాసము, పాండవుల అరణ్యవాసములను పేర్కొని తదనంతరమే వారు సుఖరాజ్యపాలనము చేయుటను జెప్పవచ్చును. బుద్ధదేవుడు లోకములో దుఃఖము ననుభవింపనివారుండరని బుజువుచేసెను. ఒకస్త్రీ తన ఏకపుత్రవియోగమునకు శోకించుచు శాక్యమునిని సందర్శించి కుమారుని బ్రదికింప గోరెను. ఆమెనుపోయి 'దుఃఖము నెఱుగనివారింటనుండి ఏను ఆవగింజలు తెమ్మని గౌతము డాదేశించెను. ఆతల్లి తిరిగి తుట్టతుదకు దుఃఖము నెఱుగని వానిని ఎక్కడను చూడలేక ఆ సంగతి విన్నవించెను. సిద్ధార్థుడప్పుడు "తల్లీ! దుఃఖము నెఱుగనివారు లోకమునలేరు కనుక వచ్చినప్పు డది అనుభవింపక తప్పదని ఆమె నోదార్చిపంపెను.

కష్టముల కోర్చినవారే గట్టెక్కుదురు. కాలము ఒక్కరీతిని వీరికిని గడువబోదు. 'ఓడలు బండ్లవచ్చు, బండ్లు ఓడలవచ్చును" రాజు కింకరుడు, కింకరుడు రాజును నగుట సంభవము. ఆపదలు పరీక్షలవంటివి. ఇవియ మనుజుని జయమునకు సోపానములు.

ఆత్మబలి

పి. సోమసుందరం II U. C.

అది చల్లని రాత్రి పిల్లగాలులు మెల్లగా వీచుచున్నవి. చంద్రుడు గగనమార్గమున విహరించుచున్నాడు. పక్షులు కిలకిల మనుచున్నవి. ఆనందాబ్ధియం దీదులాడుచున్నాను. ఎటుచూచిన దుఃఖజాడయే లేదు. పక్షుల కిలకిల లేమాయెను. ఆ చంద్రుడు మేఘాలచే ఖైదుచేయబడినాడు. ఆనందసాగరమున తుపాను చెలరేగెనా! తుపాను బారినుండి తప్పించుకొనుటకు వీలులేదా! లేదు. తుపానులో నూగిసలాడి కడకొక ప్రపంచమును చేరుకొంటిని. అదియే ఊహాప్రపంచము.

ఎందుకో! ఎక్కడికో? ప్రయాణము సాగించుచున్నాను. ఒక కొలను సమీపించితిని. అట్లే నిలిచితిని. ఎటుపోవుటయో తెలియదు. ప్రకృతిని పరిశీలింప దొడగితిని. వయఃపరిపాకము చెందకయే ప్రకృతి పరిశీలనకు కడంగెదవా యన్నట్లొక్క ధ్వని చెలరేగిన దంతరాత్మలో. ఆత్మ కెఱుకలేకయే కనులు ముకుళించి విప్పారినవి. తేరి పాఱజూచితిని. ఒకపక్షి కెవ్వు మన్నది. ఆ ధ్వనివైపు వెళ్లితిని. గమ్యస్థానము చేరితిని. చేరితినా? ఏది గమ్యస్థానము. అగమ్యగోచరము గమ్యస్థాన మింకను చాలదూరమున నున్నది. కాని అచ్చటికి పోవలెనని యుబలాటము. ఎందుకో ఆ యారాటము.

ఇంతలో నొకగుట్ట ఎదురైనది. చెట్లచే నిండి భీతిగొల్పుచున్నది. నరసంచారము లేనట్లున్నది. ఆ ధ్వని యేమి? ఎందుండివచ్చెను. ఆ యఱపున కర్థమేమి? గుహలు, పొదలు అన్నియు గాలించితిని. ఏమాత్రపు టాధారము లభింపదాయె. ఆ ధ్వనితోడి సంబంధమేమి? ఇట్లొంటి మెయి నీ నిర్జన ప్రదేశమున నుండనేల? ఎప్పటి కేమి జరుగునో? ఇట్లు చిక్కులో తగులుకొను మూర్ఖులుగ్గూడ నుందురా! “అని చింతించితిని. ఈ ప్రయాణమంతయు వ్యర్థము కాదు. ఈ భయంకర వాతావరణము గాంచి పాఱిపోవుట యా తెనుగు యువకుని లక్షణము” అని మెఱపుతీగె హెచ్చరించినది.

ఆ వెలుగులోనే యొక యాకారము కన్పడె. ఆకారమస్ఫుటము. మెఱపుతీగె నా వెన్క కనబడదు. బాహ్యప్రపంచస్ఫూర్తియే లేదు. ఎఱుకలేకనే ముందు కడుగిడితిని. ఒక యన్నుల మిన్న పొడగాంచినది. గమ్యస్థానము చేరినట్లయినది. అందానందాల కిక్కయైన మోము భయము గొల్పుచున్నదదేల? పూలహారములచే కులదేవత నలంకరించవలసిన కరములు కరాళపాశము ధరింపనేల? చంచలములగు నా సులోచనములు స్థిరత్వము నందనేల? ఆలోచనే యెఱుగనిము గుడదీర్ఘాలోచనలో మునుగనేల? వికసింపవలసిన ముఖపద్మము ముకుళించుటయా?

నేత్రములు విప్పినది. నావైపు తీక్ష్ణముగా చూచినది. అబ్బ! ఆరూపు భయంకరము క్షణముసేపు నిశ్శబ్దత వహించినది. ఏమది వికటాట్టహాసమా! ఒడలు జలదరించిపోయినది. సోదరీ

యన్న పల్కులు లూడిపడినవి. ఆ వీరరూప మేమాయెనో? కడుపు భగ్గుమన్నది. కన్నీటిధారలు కాల్వలు గట్టినవి. గుండెలు తరుగుకొని పోయినవి. మాట్లాడలేక గాద్గద్యమువహించిన కంఠముతో నిట్లన్నది. "సోదరా! పొమ్ము నన్నడ్డుపెట్టి బాధింపకుము. శాశ్వతానందమును పొందబోవు చున్నాను. నాతో జోక్యమువలదు." ఏమియు తోచదాయె. సోదరీ! అవసరపడకుము విషయ మెటిగింపవా యని మాత్ర మనగల్గితిని. "ఆత్మశాంతికై యాత్మార్పణమే యన్నది.

"ఆత్మబలియా? కతంబేమి?"
"అది నీ కనవసరము. అది నీకు వినిపించి బాధింపనేల?"
"ఆత్మహత్య మహాపాతక మందురే"
"కన్యాత్వమునకు మెఱుగులు దిద్దుకొనుట మహాకార్యముగాదా!"
"కన్యాత్వ ముత్తమోత్తమమైన మాతృత్వముగా రూపొందవలెనుగదా!"
"అందు కాధారము"
"దాంపత్యము స్వీకరించుట"
"అది వీలు కానప్పుడు"
"ఎందుకు వీలుకాదు"

'ఎందుకా!" అని శక్తికొలది చేతనున్న పాశమును నాపైవిసరినది. అమ్మ! యని క్రింది కొరిగితిని స్పృహయేలేదు.

స్పృహ వచ్చునప్పటికి సూర్యకిరణములు తొంగి తొంగి చూడ మొదలిడినవి. అదిగో చెట్టు కొమ్మ! చెట్టుకొమ్మలో దారము. దారములో............. ఆఁ! అయ్యో! కూలిపోయెనా? సుందరీమణి సురిగిపోయెనా! సంకల్పము నెరవేర్చుకొన్నదా! అవును, సుందరమైనజీవి. ఆనందాబ్ధిలో నోలలాడవలసిన జీవి, జీవితమునే చాలించినది. సుందరి ప్రక్కనే కటుకుబండరాయి. అందుండి మిలమిలమని కాంతులు ప్రసరించినవి. పోయి చూతునుగదా! కటుకబొగ్గుతో గీచిన యక్షరపంక్తులు.

సోదరా!

నాయనాలోచిత కార్యానికి క్షమింపగోరుచున్నాను. అపరిచితురాలైన నాపై నీకున్న యభిమానానికి ధన్యవాదాలు! నీవడిగిన ప్రశ్నకు జవాబిదిగో!

మాది పేదకుటుంబము. తల్లిదండ్రులు ముసలివారలు. అనుగుసోదరులూ పసి గందులు. ఎల్ల యెడల సంతోషకరమే? కానీ తల్లిదండ్రుల శోకబాధ? ఎవరి వల్లనోకాదు. ఈడువచ్చిన యీ నిర్భాగ్యురాలివలన. ముద్దుగాపెంచి యీనాడు కలవరపడుచున్నారు. ఎటుచూచిన వరశుల్కపు ప్రతిధ్వనులే! వెదకివెదకి వేసారి విఫలులైనారు. ఉన్న యిల్లుకూడ తాకట్టు పెట్టిరి. కాని ఫలములేదు. ఆప్తబంధువులుగూడ దూరమైరి. దానికి తోడు లోకాపవాదము నానాటికి ప్రబలుచున్నది. గౌరవప్రదమైన కుటుంబగౌరవము కుంటువడినది. తల్లిదండ్రులు నానాటికి నిద్రలేక కృశించినారు. నా యాత్మకు శాంతి లేకపోయినది. ఈ పాశమాత్మ శాంతి కూర్చెదనని ప్రేరేపింప నిట్లు వచ్చితిని ఆ పైన...........

ఇట్లు,
నీ నిర్భాగ్య సోదరి,

"ఆ! వరశుల్క పిశాచాని కాత్మబలి!" అన్నపలుకులు మాత్ర మనగల్గితిని.

పరీక్షలు

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ఆధునిక సంఘమున నన్నివిషయములందు నాదర్శప్రాయమగు నభివృద్ధిని నిర్ణయించుటకు పరీక్ష లావశ్యకములైనవి. నియమిత విధి నిర్వహణమున ద్దాని నిర్వహింపబూనుకొనిన వారి యర్హతల నిర్ణయించుటకు వారి జ్ఞానపరిమితిని పరీక్షింపక తప్పదు. ఒక పనిని నిర్వహింపదగు నర్హత. లేనివారినా పని నిర్వహణమునకు నియోగించుటవలన బనిచెడుటయు నష్టము లోనగూడుటయు సంభవించును.

పూర్వము యవన విద్యావిధానమున నొక తరగతినుండి మరియొక మీది తరగతికి విద్యార్థులను పంపుటకు పరీక్షలుండెడివి. నేడు గూడ విద్యార్థుల విజ్ఞానమును బరీక్షించువారి యర్హతలనుబట్టి వారిని నున్నత తరగతులలోనికి పంపు విధానములు గలవు. పరీక్షలు, పాఠశాలలో జరుగు తరగతి పరీక్షలు, ఒక్క పాఠశాలకు గాక యన్నిపాఠశాలలకు సంబంధించియుండు బహిరంగ బాహ్యపరీక్షలు అని రెండు తరగతులుగా నున్నవి. పాఠశాలలలో జరుగు తరగతి పరీక్షలయందు పరీక్షకంటె విద్య కెక్కువ ప్రాముఖ్యత గలదు. బహిరంగపరీక్షలలో విజ్ఞానపరిమితికంటె, పరీక్షా నియమములే ప్రధానస్థానము నాక్రమించును.

ప్రస్తుతకాలమున పరీక్షలను జరుపుటకు మార్గములు విధానములు పెక్కుగలవు. పరీక్షలను వాగ్రూపమునగాని లిఖితవిధానమునగాని జరుపవచ్చును. కొన్ని పరీక్షలందీ రెండు విధానములును మేళవింపబడును. వాగ్రూప పరీక్షలందు పరీక్షాధికారి యొంటరిగానున్న విద్యార్థి ననేకవిధముల ప్రశ్నించి వాని జ్ఞానపరిమితిని, భాషాజ్ఞానమును వాక్పాటవమును దెలిసికొనును. లిఖితవిధాన పరీక్షలందు పరీక్షాధికారి విద్యార్థులకు ప్రశ్నపత్రముల నందజేసి వారి విజ్ఞానభాషాపరిమితులతోబాటు వారి వ్రాతపటుత్వమునుగూడ నెఱుగనగును. వాగ్రూప పరీక్షల లిఖిత జ్ఞానపటిమను, లిఖిత పూర్వక పరీక్షలందు వాక్చాతుర్యమును నెఱుగ వీలులేమిచే సంపూర్ణపరీక్షా విధానమున నీ రెండు లక్షణములను మేళవించుట జరుగును. విద్యార్థుల శాస్త్రవిషయక జ్ఞానము పరిమితిని తెలిసికొనుటకు వాగ్రూప లిఖితవిధానములతోపాటు ఆనుభవపూర్వక ఆచరణవిధానమునుగూడ నిర్ణయించెదరు.

పాఠశాలలలో ప్రతిదినము బాలురు విద్యాభ్యాసమును గ్రమముగ సాగించినది లేనిది తెలిసికొనుటకు వాగ్రూప పరిశోధన ప్రధాన విధానము. నియమిత కాలములలో విద్యార్థుల విజ్ఞానపరిమితులను దెలిసికొనుటకును వానినిబట్టి వారిని పై తరగతులలో చేర్చుటకును లిఖితరూప పరీక్షలు ముఖ్యములు. శాస్త్ర విషయక విజ్ఞానానుభవములను పరీక్షించుటకు ఆచరణపూర్వక పరీక్షలనవసరములు. ఈ పరీక్షావిధానము లన్నిటియందును లిఖితపూర్వక పరీక్షలు పెక్కుమంది యాదరాభిమానములను పొందగలిగినవి పరీక్షలు విజ్ఞానశోధన విషయమున నావశ్యకములగు ననర్థములుగా తుదకు

పరిణమించినవి. వానియందుగన్పట్టు లోపములనుబట్టి వానిని విసర్జింపదలచినను వ్యక్తుల విజ్ఞాన పరిమితులు, అర్హతలు దెలియుటకు లోపములులేని యితర సాధనములను గనిపెట్టువఱకు వీనిని విసర్జింపజాలము. అందుచేతనే విజ్ఞులు వీని నావశ్యకములగు ననర్థంబు లనుటలో గొంత అర్థము గలదు.

వాగ్రూప పరీక్షలవలన నెక్కువకాలములో నెక్కువగా ప్రశ్నించి విద్యార్థుల జ్ఞానపరిమితిని దెలిసికొన నవకాశముగలదు. నియమితకాలములో లిఖితరూపము దాల్చు పరీక్షయందు వారి విజ్ఞానములో గొంచెము మాత్రమే శోధించు అవకాశమున్నది. లిఖితపరీక్ష వెనువెంటనే వాగ్రూప పరిశోధనయుండిన నది పరిపూర్ణ పరీక్షావిధానము కాగలదు.

పరీక్షలు లేకుండినచో విద్యార్థులలో చులుకదనము విజయకాంక్ష సన్నగిలుటయు వారి విద్యాభ్యాసము మందగించుటయు సంభవించును. తెలివిగల విద్యార్థి ప్రమాదవశమ్మున సంవత్సరాంత పరీక్షయం దనారోగ్యము మొదలగు కారణములవలన నుత్తీర్ణుడు కాకుండిన వానిని క్రింది తరగతిలో నిలిపివేయుట యొకలోపము. ఆ రీతినే తెలివిలేని విద్యార్థి పరీక్షలో నేదియో విధమున ప్రత్యుత్తరములను లిఖించి యుత్తీర్ణుడయ్యేనేని యదియును లోపమే. మఱియు నందఱు పరీక్షాధికారులు నొకే విధమగు మానసికతత్వముగలవారు గారు. ఒక విద్యార్థి వ్రాసిన జబాబుపత్రముల వేర్వేరు పరీక్షాధికారులకు పంపిన వారిచ్చు మార్కులును నెక్కువగా భేదింపగలవు. లోగడ నిట్టి విధానమును దలపెట్టిన యొక్క విద్యావేత్త యొక విద్యార్థివ్రాసిన యుత్తరముల కొక పరీక్షాధికారి వానికి నూటికేబదిమార్కుల నిచ్చెననియు, మఱియొక పరీక్షాధికారి వానిని పరీక్షతప్పినవానిగా ప్రకటించెననియు దెలియజేసెనట.

పరీక్షావిధానము లోపభూయిష్ఠమని తెలిసియు, దానికన్న వేరొండు తృప్తికరమగు విధానము లేకుండుటచే దానిని విడనాడలేకున్నాము.

కన్నీటిధార

(హిందీ నవల అనువాదం)

రచన:— M. R. రవీంద్ర, 1. U. C. 2. Group.

అయ్యది ప్రళయగంభీరమగు కాళరాత్రి. కారుమబ్బులు కమ్ముకొంటున్నాయి. భయంకరమగు శ్మశానవాటిక చీకట్లను చితిమంటలచే చెదరగొట్టుచున్నది. అందొక యార్తారావము భీకరమ్ముగా హృదయ విదారకమ్ముగా వినవచ్చుచున్నది. విన్నవారి మనస్సు కలచివైచుచున్నది. కరుణ రసాన్ని తనంతట తానే వెలిబుచ్చునట్లు చేయుచున్నది. ఆనాటి సాయం సమయమే యేర్పడిన నూతన చితి యింకను సన్నగా ప్రజ్వలించుచున్నది. అరగొరగా మండుచున్న చితులపైనుండి వచ్చు పొగలు మిన్ను ముట్టి, మబ్బుల్లోకలసి వాటికి దోహద మిచ్చుచున్నట్లున్నవి. "చెల్లాయ్! చెల్లాయ్! సుందరీ" అన్న మాటలు అప్పుడప్పుడు వినవచ్చుచున్నాయి, సన్నగా, కీచుగా, హాజారములోని గంట మ్రోగుచున్నది. ఏడు పొగలేదు. అదలాగే ప్రథమ నాదస్వరూపములో కలసిపోయింది, కడపటి పండ్రెండవగంటు ముగిసించి.

సుధాకరుడు మధ్యరకపు కుటుంబి. తల్లిదండ్రులు వృద్ధాప్యము ననుభవించుచున్నారు. చెల్లెలు సుందరి ముసలి తల్లికి చేదోడువాదోడుగా వుంటుంది. తమ్ముడు శంకర్ చదువుకొంటున్నాడు కళాశాలలో. అందరిని భరించే భారమంతయు తన భుజస్కంధములపై వేసుకొని, ఎట్లో తనకొచ్చే కొద్ది జీతమును పొదుపుగా వాడుకొంటూ, వున్న ఎకరం పొలాన్ని చూచుకొంటూ సంసారసాగరం నుండి నావను ఆవలిగట్టునకు యీడ్చుకొస్తున్నాడు సుధాకరుడు. ఆఫీసు మేనేజరు కరుణాకరుడు మూర్ఖుడు. పేరుమాత్రం శేషుగావుంది. తండ్రి మంచానబడి మూడువత్సరాలయింది. భర్త వుపచారాలు చేసుకొంటూ, తిండి తీర్థాలకు దూరమైవుంటుంది తల్లి నరసమ్మ.

ఆఫీసునుంచి రాగానే చెల్లాయ్ సుందరి అప్పుడేవచ్చిన ఉత్తరాన్నిస్తూ చెప్పింది. "అన్నాయ్ ఇవ్వాళకి బియ్యములేవని" సుధాకరు డది వింటూ ఉత్తరం చదువుకొంటూ తాళ్వారంలోనికి వచ్చి, కుర్చీలో కూలబడ్డాడు. ఆ యుత్తరంలో యిలావుంది:— అన్నయ్యా దినాలు జరగడం చాలా కష్టంగావుంది. టర్మ్ఫీజు కట్టకపోతే పేరు తీసేస్తారు. 30 వ తేదీకి పంపకపోతే......?" ఇట్లు నీ ప్రియ సోదరుడు— శంకర్. సుధాకరుని బుర్ర తిరిగిపోయింది. ఒకటవ తేదీ యింకారాలేదు జీతంవచ్చుటకు. చేతిలో చిల్లిగవ్వైనాలేదు. ఆయేడు వర్షాలు లేకపోవడంచే ఫలితం బొత్తిగా లేదు. అడ్వాన్సడిగితే అసలే యివ్వడు ఆఫీసు మేనేజర్. నాన్నగారికి గంజికి సగ్గుబియ్యంకూడ లేవు. తల్లి తిరిగి హెచ్చరించింది ఆ మాటను. పాపం తానేమి చేయగలడు. తిన్నగా వీధిలో బడ్డాడు సంచి చేతపట్టుకొని సుధాకరుడు. రంగయ్యశెట్టి దుకాణం ముందుకొచ్చాడు. జేబులో చిల్లిగవ్వ లేదు. పాతబాకీ అట్లేయుంది. బాకీమాట ఖచ్చితంగా అడిగేడు రంగయ్యశెట్టి, వచ్చేనెల జీతంలో తప్పకిస్తానని బ్రతిమలాడి బియ్యం, సగ్గుబియ్యం తెచ్చేడు.

రాత్రి యెనిమిది గంటలైంది. తమ్ముని విషయమై ఆలోచిస్తూ పడుకొన్నాడు సుధాకర్. తల్లి నరసమ్మ కొడుకుతో యిలా అంది "నాయినా! సుధాకరా ఎదిగిన పిల్లను ఎన్నాళ్ళని యిలా యింట్లో పెట్టుకుంటామురా!" అని చెల్లాయి విషయమై చెప్పుతున్నది. చెల్లాయి మాట వచ్చేటప్ప

టికి సుధాకరునికి తల తిరిగిపోయింది. 'తన ముద్దు చెల్లాయి ఎంతమంచిది. తానంటే యెంతప్రేమ అమ్మా నాన్న కెప్పుడు ఉపచారాలు చేస్తూవుంటుంది. తన కష్టాలను గురించే ఎప్పుడు విచారిస్తూ వుంటుంది. తన చెల్లెలుకు ఏమితక్కువ అందమా! చదువా! ఎందుకీ సంఘ మిలా కట్నాల్లో బడి నీచాన్ని ప్రదర్శిస్తున్నది? అనే యూహాలు శరపరంపరలై గ్రుచ్చుకొంటున్నాయి సుధాకర్ హృదయానికి. కాని తానేమి చేయగలడు ఈ సంఘాన్ని. "చూస్తానమ్మా" అన్న నిట్టూర్పుతో సరిదిద్దుకొన్నాడు మనస్సును.

అవి నెలాఖరి రోజులు ఆఫీసులో పని అదనంగావుంది. లెక్కలు చూచుకొంటున్నాడు సుధాకరుడు. ఓవైపు మేనేజరు పని పూర్తికాలేదని గద్దిస్తున్నాడు. ఆఫీసు టైము అయిదుగంటలు దాటిపోయింది. కాని పని పూర్తి కాలేదు. తానే మారకుస్నాడా! మధ్యాహ్నం భోజనంకూడ లేకుండా ఓకప్పు కాఫీ పుచ్చుకొని పనిచేస్తున్నాడు యంత్రం లాగ. గంట "టంగ్, టంగ్" మని ఆరుగంటలు కొట్టింది నిరాఘాటంగా, తనపని తాను చేసుకొంటున్నా నన్నట్లు గోడ గడియారం. సుధాకరుడు హఠాత్తుగా పని నాపేశాడు. చెల్లాయిని చూడ్డానికి సంబంధంవారు సాయంకాలం ఆరున్నర గంటలకు వస్తారన్న సంగతి స్ఫురణ కొచ్చింది. మేనేజరును సెలవడిగేడు కరుణాకరుడన్నాడుగదా, "ఈదినం పని పూర్తయినంతవరకు పోవడానికి వీల్లేదని" ఆ సమయంలోను అనుదినము చెల్లాయ్ సుందరి పెండ్లి గడియలు వ్రేళ్ళమీద లెక్కపెట్టే సుధాకరుని విషయం ఇక వేరే చెప్పాలా......? హఠాత్తుగాలేచి "క్షమించండి సార్! తొందరగా పనుందని" వెళ్ళిపొయ్యాడు. ఎన్నడు ఎదురుతిరగని, విశ్వాసపాత్రుడగు సుధాకరునిపై మేనేజరు క్రుద్ధైపొయ్యాడు.

చకచకా యింటికి వెళ్ళాడు సుధాకర్. ఆ తొందరలో అతిథి సత్కారానికైనా పండ్లు, యివి అవి తీసుకెళ్ళలేదు. 'సుందరి'చే పెండ్లి చూపులకై యుంచిన వొక్క చలువచీరను కట్టింప జేసింది తల్లి నరసమ్మ. పెండ్లివారొచ్చారు, కాఫీతయారైంది. సుందరిచేత కాఫీ యిప్పించారు పెండ్లికొడుక్కు, వాని నాన్నకు. పిల్ల నచ్చిందన్నారు వచ్చినవారు. కాని అడ్డువచ్చిం దొకటి. అది కాబొయ్యే అల్లుడి చదువు. B.A. వరకు చదువవలెనన్న నాలుగు సంవత్సరములకు అయిదు వేలవుతుంది. ముందు విషయా లాలోచించకుండ పెండ్లి కొప్పుకొన్నాడు సుధాకర్, తాంబూలాలయి పొయ్యేయి. ముహూర్తంకూడా దగ్గరలోనే కుదిరింది.

ఆరోజు ఆదివారం బైరాంసేట్ యింటికివెళ్ళి యిల్లు తనఖాపెట్టి వొ వెయ్యి రూపాయలు తెచ్చాడు సుధాకర్. అన్నీ సర్దుకొన్నారు తల్లి కొడుకు.

మరునాడుదయం పదిగంటలకన్నా ముందే ఆఫీసు కెళ్ళాడు సంతోషంగా తనభారం తీరిపోతుం దనుకొంటూ. నిజంగానే తొలగిపోయేటట్లు చేసినాడు కరుణాకరుడు. ఆర్డరు పేపరు చూచేటప్పటికి జిగేల్ మన్నాయి సుధాకర్ కండ్లు. ఎదురు తిరిగినందుకు మేనేజరు తన్ను అవిధేయతక్రింద జమకట్టి Dissmiss చేసినాడు. సుధాకరుడు మేనేజరు కాళ్ళావ్రేళ్ళా పడి బ్రతిమాలాడు కాని ఆరాతి గుండె కరుగలేదు. ఎంత ఉత్సాహంతో వెళ్ళాడో అంత నిరుత్సాహముతో యిల్లుచేరాడు మన కథానాయకుడు. ఉన్న ఉద్యోగం ఊడిపోయిందన్న పిడుగులాంటి వార్త విని గుండె యాగి గుటుక్కుమనింది తన నాన్న ముసలిప్రాణం. తల్లి బోరుమంది. దహన సంస్కారాలను నిర్వర్తించేడు మనస్సు నిబ్బరం చేసుకొని సుధాకరుడు. తమ్ముడికి జాబువ్రాసేడు. పరీక్షలైనందువల్ల తాను కష్టపడి చదివిందంతా వ్యర్థ మవుతుందని తండ్రి శవాన్నికూడ చూడ నోచుకోలేదు నిర్భాగ్యుడైన శంకర్.

తండ్రి వెంకటేశం మరణంతో చెల్లాయి సుందరి పెండ్లాగిపోయింది. ఉద్యోగం వూడిపోవుట వలన వున్న కాస్తాడబ్బులు అదృశ్యం కాజొచ్చాయి. ఉద్యోగం పోయిందనే నెపంతోను, అమ్మాయి తండ్రి మరణించాడన్న నెపంతోను పెండ్లివారు పెండ్లి కొప్పుకోమన్నారు. నెపం దొరికిందని యీ ధన పిశాచులు. కారణం మరో సంబంధం పదివేల కట్నంతో కుదిరిందావరునకు హృదయం బరువయింది సుధాకరునికి. "గోరుచుట్టుపై రోకటి పోటన్నట్లు" రంగయ్యశెట్టి బాకీ తీర్చమని యింటిమీది కొచ్చాడు. దానికి తోడు బైరాం శేట్ గడువయిపోయిందని బాకీ తీర్చమని యింటి ముందర మకాంవేశాడు. తల్లి అన్ని విధాల క్రుంగిపోయింది. సుందరి తనవలన అన్నకు కలిగిన కష్టాలు తల్చుకొని లోలోన కృశించిపోయింది. ఆరాత్రి అన్నయ్యకు, అమ్మకు హృదయ పూర్వక నమస్కారాలర్పించి ఒక వేడి నిట్టూర్పుతో యిహలోక సౌఖ్యాలకు స్వస్తి చెప్పి, యీ పాప సంఘాన్ని వదలి బలవన్మరణాన్ని పొందింది. మరునాడుదయం సుందరి కనుపించలేదు. కాని ఆమె గదిలో వుత్తరం దొరికింది. అందులో "అన్నయ్యా! నమస్కారాలు నన్నుగురించి నీవే మాత్రం చింతించవద్దు, నాకు సంఘానికి సంబంధం తీరిపోయింది. కాని, అన్నయ్యా నీవిషయం తల్చుకొంటే గుండెలు బ్రద్దలౌతాయి. నా పెండ్లికై చేయని పనంటూలేదు. నీవు కట్నాలకై పడ్డ కష్టాలు యింత, అంత గాదు. నామూలాన్నే నీ వుద్యోగ మూడిపోయిందని, నాన్న మరణించాడని సంఘం నాపై అపరాధం వేసింది. నే నిక బ్రతికి ప్రయోజనం లేదన్నయ్యా నామాట మరచిపో "కల్యాణం చేసుకొని కలకాలం సుఖంగా జీవించన్నయ్యా" ఈ నీ సోదరి కడసారి కోర్కె చెల్లిస్తావుకదూ? ఈ కృతఘ్నురాల్ని క్షమించన్నయ్యా.

ఇట్లు నీ సోదరి,
మందభాగ్యురాలు
"సుందరి"

చెల్లాయి మరణవార్త విని నిశ్చేష్టితుడైనాడు సుధాకర్. తల్లి నరసమ్మకు నోట మాటరాలేదు. కష్టాలపై కష్టాలన్నట్లు ఒకదానిపై నొకటి సంభవించినందుకు చింతిల్లలేదు సుధాకర్. కాని తా నెవ్వరి కొఱకై అహర్నిశాలు పాటుబడి పూజిస్తుండినాడో ఆ పుష్పమే రాలిపోయింది. తానెందు కింక బ్రతకాలి? అన్న ప్రశ్న తన చెవిలో మారుమ్రోగింది. పొరుగువారి వోదార్పువల్ల శంకర్‌కు టెలిగ్రామ్ యిచ్చాడు. శంకర్ పరీక్షల్ని కూడ లెఖ్ఖచేయక ఎక్స్‌ప్రెస్‌కే బయలుదేరినాడు. దహన సంస్కారాలు పూర్తయినాయి. తల్లి లేవలేదు. ఆమె అలాగే ఆ యింటిలో కూలిపోయింది. శంకరుడు తల్లి చెంతజేరి యేడుస్తున్నాడు.

చెల్లాయి సుందరి చితి సన్నగా మండుతూనేయున్నది. సుధాకరుడు ఏడు పాపుకోలేక వెక్కి వెక్కి ఎడుస్తున్నాడు చంటిపిల్లాడిలా - కీచుగా - ఆ నిశీథంలో—

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24 DEC 1957